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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 12, 1842. VOL. XXI.—NO. 7.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC. NO. II.

Exposition of 2d Peter, 1, 5, 6, and 7.—*Arundel, as in Zeuner.*

Lord, we believe in Jesus' name,
Thy well-beloved Son;
Who with his high credentials came
To make thy mercy known.

Ne'er may we fail in courage, then,
To manifest our faith;
Courage to meet the scoffs of men;
To meet the frowns of death.

Nor may we only call Him Lord,
But seek to know him more,
Study with care his every word;
His life and laws explore.

Still be the temper meek and mild,
And free from guile the tongue;
Patient and calm, though oft reviled
May we endure the wrong.

Faith will a noble triumph gain
O'er every earth-born foe;
Self in each low desire restrain,
Whence guilt and error flow.

Jesus communed in prayer with God;
So we are taught to pray;
Early and late, at home, abroad,
To tread our heavenly way.

Jesus a warm affection feels
For all his followers here;
Love for his friends our title seals,
To bear a name so dear.

Pity for every child of wo,
And zeal that never tires,
Kindness and love to friend and foe,
Our holy faith inspires.

S. W.

For the Register and Observer.

DOCTRINES OF THE REFORMATION. NO. VI.

I have thought, while writing, not excepting even the first, but especially the fifth number that it would be the last. I am inclined, however, to add a few 'more last words.'

The strong point of attraction, in the religion of Rome, is her assumed infallibility. To a solicitous inquiring mind it is a disheartening consideration to find so much division and discrepancy among Christians. A hundred differing sects, each saying: 'Lo, here is Christ; lo, there is Christ!' He wishes to find Christ, but how can Christ be so divided? There are many who affirm; 'we have Christ exclusively. We interpret Scripture correctly. Others do it erroneously.' The inqurier is still more dissatisfied and bewildered. He goes to the Scriptures to examine for himself. But, perhaps, an examination does not relieve his anxiety. He finds many equivocal passages. He sees that a Scriptural argument may be plausibly maintained on opposite sides of the same question. The Catholic now comes up and tells him; 'we have an infallible guide to religious faith and knowledge. We have apostolical tradition and the gift of the Holy Ghost. Our Church is in possession of a Divine Oracle. It was promised by our Lord Jesus Christ. The same Spirit which indited the Scriptures can interpret them. Nor can they be interpreted safely without Him. The Holy Ghost must be the only sure interpreter of His own language. With us you may find certainty, and it can be found no where else.' Such language is alluring; it is fascinating. It has been employed with great effect. The poet, Moore, and the Quaker lawyer, Mr. Lucas, both of them enlightened men, were so swayed by it, that they cast themselves into the arms of the Holy Catholic Mother. Each of them have written a book and the argument of both is the same. We can have no sensible and sure guide, say they, but from the Catholic Church. The Scriptures may be differently read and understood, therefore, they alone constitute no safe and certain directory. We have already discussed the merits of the Catholic claim to be inverted with an oracle and infallibility. But the other horn of the alleged dilemma has been but slightly considered. The dilemma is this; 'you must either take the Catholic Church for your guide or have none that is sure, safe and infallible.' The argument stands on this assumed premise; that there must be somewhere a living, supernatural oracle. But is this position a self-evident truth? Where is the proof? Cannot men know the difference between moral right and wrong without the voice of a permanent, audible oracle? Can they not know in what their true welfare consists? There are different ways in which God teaches his creatures. He instructs the beasts of the forests and the fowls of the air. It is not, however, by an oracle. He has endowed them with instincts. These constitute a guide that is very sure, safe and effective. And God instructs man. He has endowed him with reason and conscience. The mariner knows how to navigate the seas; the carpenter, to build a temple; the artizan, to set a diamond in gold; the sculptor, to carve the statue of beauty; the husbandman, to cultivate the earth and gather in the golden harvest, 'for his God doth instruct him.' It is not, however, by an oracle. Give man time and opportunity, and he explores the vast and various departments of nature. He digs up the metals and minerals from the dark bowels of the earth. He converts them to the important purposes of life. He discovers the immense powers of the lever and of steam, and turns them to account for convenience and usefulness. He invents the science of geometry, and with it measures the different dimensions of the whole earth; then ascends above it, and ascertains the distances and the magnitudes of the sun, the moon and the planets. Man needs no oracle in order to be informed of what his own endowments enable him finally to accomplish. And God performs no superfluous work. When the fulness of time had arrived, God sent forth his Son to be the light of the world. To this end was he born, that he should declare the truth, which he had received of God. He preached this truth in the style of popular discourse. The Evangelists have recorded what he did and taught. In this record there are some equivalent passages. But the substance of the doctrine—the Gospel of the kingdom of heaven—is not a matter of difficult interpretation. His theme was uniform, simple and plain. 'The soul is worth more than the body—the future life, incomparably better than the present—faith in God, more conducive to happiness than dependence upon the world—a pure heart is a better righteousness than all formalities and penance—goodness of personal character is a description of wealth altogether superior to gold, silver or estate—every man being a transgressor can secure his salvation only by becoming a convert and a penitent—the poor, the afflicted and the humble have a Father in heaven who is ready to hear their cry and receive them to mansions of eternal life—the arrogant, the proud, the self-exalted are an abomination in the sight of God.' These, indisputably, are points of prominence in the Gospel of Christ. They can be understood without the aid of an oracle.

It is a fallacious principle of reasoning to infer that God has done a thing, because we think that it ought to have been done, or that a doctrine is certainly true because we judge it to be useful. Multitudes do assume this principle, and by it establish their own positions to their own satisfaction. The Bible, say they, must have been written under a plenary and infallible inspiration, for without such an inspiration it could not answer the wants of mankind. We should not have an infallible guide. And the five points of Calvinism must be true—though they cannot be separately proved—because they mutually support each other, and in conjunction produce the most perfect system of Divinity and the most effective form of religion. Thus they reason and thus they believe. But it is a bold and dangerous procedure. The first and great inquiry about any point of doctrine should be, is it true? By what proper evidence is it proved? When we have found a thing to be true, its utility will not long remain in the dark. But to decide first on its utility and thence infer its truth, is presumptive and preposterous. It is to put the 'cart before the horse.' It is violence done to just philosophy, pure reason and the holy cause of truth.

But whence is it apparent that it is necessary and best for men to have an oracular authority to guide their religious faith and practice? Will it make them more sedulous and intent 'to improve the gift that is in them?' Will it waken into life and action the noblest faculties of the soul? Will it aid men in running the race of mental and moral progress? No. The contrary of all this must be the tendency of the thing. What motive to obtain a better knowledge of religion, when the metes and bounds of it have all been prescribed, and it is reputed blasphemy to alter them? Of what use to study the Bible, if its meaning has already been determined, and it is sacrilege to propose any other? Man makes progress only when he is free; when his whole nature is brought into action; when he feels his individuality; his personal responsibility; the rights and powers with which the Divine Creator hath invested him.

To live and act by a system of religious rules is a kind of mechanical piety. Such had become the religion of the Jews; and such, we think, is the religion of the Catholics. But such is not the religion of Christianity. Our blessed Lord uttered no formulas of doctrine and observance. He confined himself to principles. His discourses contain the elements of moral goodness, but no prescription of forms; no categories of speculative doctrine. He never said how often a man must pray, or fast; or what penances he must do for certain transgressions. His injunction was; have a clean heart, and then all things will be clean unto you.

Man possesses a rational, moral and religious nature. And that is the religion which he most needs, which draws upon his whole nature and developes it to the best advantage. The religion of rules and prescription produces a torpor in the highest powers of his soul. It pervades him with the sleepy spirit of indolence; with the sunken heart of a slave. It is the whole aim of his ambition, to follow the footsteps of predecessors; to be an imitator. And is it good, is it best, to have a religion of this character? The Catholic says, yes. The true Protestant answers, no. And he can appeal to facts as confidently as to principles. Why were the Pilgrim settlers of New England a better stock than those wretches who converted Hayti, Mexico and Peru into fields of innocent blood? They were Protestants; they had a better religion. And why has Anglo-America such immense advantage over Spanish America? They are Protestants; they admit the principle of mental and moral progress.

S. F.

PARENTAL DUTY.

Is there not on the part of many a lack of watchfulness over their children? Your children are too much out of your sight. You know not where they are, or with whom, or how employed. They are with you at table, and hardly anywhere else. You are not acquainted with them. You think them indeed too good children to need watching, and feel willing to trust them anywhere. You never see any thing amiss in them. They sleep quietly, they behave decently at table; and you have not the slightest doubt that they are equally quiet and orderly through the day, and everywhere, forgetting that the times when you see them, are times, when the worst child could hardly show ill temper or bad principle. Perhaps some unfavorable account of your children's characters occasionally reaches your ears; but you close your ears against it,—you are sure that it must be a mistake or a falsehood,—your children never said or did before you what they are reported to have said or done elsewhere, and you cannot conceive of their manifesting, when opportunity or temptation presents itself, any traits of character, which they do not exhibit during the few quiet, untempted moments of the day, for which you are with them. Thus do some of you know much less of your children's characters, than your friends and acquaintance do.

Some of you, fathers, say that you have no time to attend to your children. Yet you feel yourselves acquitted of all blame towards them; for it is on their account, not on your own, that you spend so many hours of the day in business, and deprive yourselves to so great a degree of the leisure and the enjoyment of home. You are laying up money for your children,—you cannot hope to leave them rich without devoting your whole time and energy to business,—you therefore have no leisure to bestow upon their intellectual and moral culture,—that is, in plain speech, you believe that the property, which you can bequeath to your children, will be of more value than the characters, which you might help them form. Most heartily do I pity the children of parents, who thus prefer for them riches that perish with the using, to the enduring treasures of mind and heart.

But, parents, whether it be your engagedness in other things, or a feeling of security with regard to your children, that has suspended your watchfulness over them, let me urge you by no means to take it for granted that they are all that you would have them. You ought to keep them, as it were, perpetually under your eye. You ought to know where and how they spend their time out of school, who are their playmates, in what kind of groups they are to be found, whether among the profane, boisterous and vulgar, or among children of blameless habits and character. Their evenings should all be passed under your own roof, or under some roof, where you know that they are under none but good influences, and, if they desire happier evenings than they can spend at home, it is your fault, that their homes are not made pleasant and attractive.—While you keep your children thus beneath your own inspection, beware of that blinding partiality, which so often accompanies love. Let your affection rather assume the form of earnest solicitude, of unslumbering vigilance. How anxiously does a mother watch, almost from moment to moment, the constitution of a feeble infant, that she may meet with appropriate remedies every unfavorable symptom, the moment it becomes obvious, and may make haste to cherish every sign of health and promise! No less frail, no less dependent on incessant nursing, on the warding off of the first shadow of evil, on the prompt fostering of every good and happy symptom, is the mental and moral character of your child. You know not what of good or evil a single day may bring forth. You are mistaken in imagining that your children's characters are fixed. They are ductile to an inconceivable degree. They are as clay in the hands of the potter. Be careful then, into what potter's hands they fall. Be perpetually on your guard; and see that you take the means of knowing concerning them all that a finite being can know.—*A. P. Peabody.*

THE UNION OF TWO NATURES IN CHRIST.

But admitting the possibility of this doctrine of the union of two natures in Christ so as to constitute one being or person, how does it tally, I ask, with what Christ says of himself, and with what is said of him by the Apostles? I have already referred to some passages of Scripture with which it is totally and irreconcileably discordant. I will now call your attention more directly and specifically to this point. I say, then, let this doctrine of the two natures in Christ be applied to the interpretation of Scripture. Put it fairly to the test. You, the Trinitarian, say, that Christ is both God and man, and that when he speaks of himself as a dependent being, which he is continually doing, he is to be considered as speaking only in his human nature. Be it so. Adopt this opinion; apply it as the principle by which our Lord's words concerning himself are to be interpreted, and see how they will then read. *My Father*, says Christ, *is greater than I.* No words can express more plainly and unequivocally his inferiority to the Father than these words do. Yes, it is replied, so they would be admitted to do if Jesus Christ had not possessed two natures. But possessing two natures, being both God and man, he here speaks in his manhood only, and not in his Godhead. So, then, let the passage be read: let it be looked at as reflected in the mirror of this interpretation. 'My Father is greater than I;' that is, 'My divine nature is greater than my human nature.' Now I would put it to the understanding and conscience of any sober, reflecting, unprejudiced person, whether he seriously thinks that this *can* be the meaning of the passage?

But to proceed: *I came not*, says Christ again, *to do mine own will, but the will of him that sent me.* This is not, and could not be, the language of God, but it *is* the language of our Lord. Yes, it is replied, but he here speaks in his human nature only. Then, with this gloss upon them, how will the words read? 'I, as man, came not to do the will of my human nature, but the will of my divine nature.' It really concerns me, to offer anything, even in the way of illustration, that has the slightest appearance of burlesquing the Scriptures, of throwing over them an air of ridicule; but the fault, if there be any, is not mine; it attaches to the system or theory of which it is but the practical exemplification. I wish to show you, by specific instances, how the Scriptures will read with this principle of the two natures in Christ fastened upon them. To quote again his own declaration: *I can of mine own self do nothing.* Never were words uttered more repugnant than these to the doctrine of our Lord's supreme divinity. And how is this repugnance disposed of? By supposing that Christ is here speaking only in his human nature, in his condition and capacity as a man. What! are the words, I, myself, mine own self,—uttered too without any reserve, without any qualification, without any the most distant intimation that they are to be understood in a peculiar sense,—are these plain words to be considered as meaning only a part of himself, not his whole self, not his entire person, but only a part or portion of his person? *I can of mine own self do nothing*, that is, we are told, 'I can in my human nature do nothing.' Can you, I ask, be satisfied with this version? Can you really believe that this was what Christ intended to express? Would any one, who had been present when these words were uttered, have ever dreamt of putting upon them such a construction as this?

In that day, says Christ to his disciples, (alluding to the time of his ascension, and when he should be personally withdrawn from them,) *ye shall ask me nothing. Whatsoever ye shall ask the Father in my name, he will give it you.* Here is an express and positive injunction, given by our Lord himself to his disciples, not to pray to him after he was removed from their presence. There seems to be no possible way of evading the direction thus so clearly and unconditionally laid down; nor *is* there any except by the help of some such hypothesis as that now under our consideration. With the light of this hypothesis shining upon the passage, it will read thus. 'In that day ye shall ask me (my human nature) nothing. Whatsoever ye shall ask the Father (my divine nature) in my name (in the name of my human nature) he (that is, I myself, in my divine nature,) will give it you.' Now I say, boldly and unequivocally, that a doctrine which requires the Scriptures to be paraphased in such a way as this,—and this *is* the way and the only way in which they can be paraphased if it be admitted that Jesus Christ is both God and man, the divine and human natures being united together in his person,—a doctrine, I say, requiring such a mode of interpreting the language of Scripture as this, cannot possibly be a true doctrine and worthy of our acceptation. It carries, in its own application, its own refutation. The more it is brought into direct contact and connexion with the language of Scripture, the more glaring will its absurdity appear, the more manifest and striking will be its incongruity and inconsistency. As long as we keep it at a distance, and speak of it in vague general terms, without bringing it to the test, without a direct and specific application of it to given passages of Scripture, its deformity escapes observation, and its falsehood eludes detection. But take it as the principle upon which the language of the Bible concerning Christ is to be explained, and show by particular instances how it really and practically exhibits itself in this form of its existence, and my firm belief is, that, in every case where this trial is made, this process is pursued, the consequence will be the entire rejection of the notion of Christ's supreme divinity,—a deep conviction that it is utterly untenable, and totally incredible.—*Madge.*

THE INWARD MAN.

No one can be a Christian, who does not exalt the inward being to the place and importance which it demands. The world too never will be Christian, till the inward being is regarded and the inward immortal life becomes the chief subject of concern in men. *Now* the talk and the concern of men are gain—pleasure—worldly comfort—worldly change in some of its thousand forms. Till the talk and the concern of men are also duty—conscience—eternity—and what they must do to be saved, this world may be christened—it may bear the name of the Redeemer, but Christianized it cannot be.

Let me ask you to consider how little this truth—how little all the interests of the inward being are regarded in this world. Some will even deem me fanatical when I urge home these elementary Christian truths. But I speak in the spirit of rational religion, which declares that no man acts the part of a rational being who has not a deep, constant, growing concern for conscience—for duty—for God—for all unseen and eternal things.

Take the strongest example you can find,—a man exemplary in the relations of life. You are at no loss to find such an one who is trusted and loved by his neighbors—kind and dear to his family and friends. He has a respect for sacred subjects; he would not for his children's sake, if nothing else, neglect religious institutions; any one would be regarded as uncharitable in the extreme, who intimated that he is not a Christian. But all the while he has no concern for the inward being—in himself or his children; he has no hopes or fears connected with the eternal world; he never prays and never thinks with deep interest of God; he is doing nothing which can be regarded as a preparation of the soul for another existence. Affection itself—fond, blind, fervent affection cannot persuade itself that there is any thing spiritual about him. And yet he has no doubt, and others who call themselves rational have no doubt, that all will be well with him when he goes to the judgment of God. He has lived unconcerned about that judgment—he has made no preparation whatever for the eternal life; and yet, though he has sown no seed, he has no doubt of reaping; though he has not labored, he is confident of resting with the people of God. If there were no such thing as the inward man, his hopes might be well founded. But so long as the inward being is uncared for, it is not enough that the outward person is regarded. It is certain that much that is good can be found in those who have not begun to live for eternity; but how one, who makes no direct preparation of heart and life for eternal happiness, can expect to be happy forever, I confess I cannot discern.

If such men as these do not regard the inward being, it would not be possible to expect any general interest in the subject, and accordingly you find that it has no large place in the thoughts and cares of men. There is indeed an acknowledgment of the importance of religion; they build Churches, keep Sabbaths, and commission some men to remind them of their duty. But how different is it to acknowledge the importance of religion to a community, from what it is to feel the want of it in ourselves; in other words, to be conscious of the inward being and of what it requires in order to its growth. Those Sabbaths—it is acknowledged that they are essential to the well-being of any people; and yet how lightly are they regarded. Those Churches—the appeals made in them are addressed to the inward being; and how few those appeals are able to reach. That religion—so civilly and respectfully treated—confessed to be of all things important, how few there are who act as if it was in any sense important to them. The world is taken up with outward things. To buy, sell and get gain is the stirring concern of the trampling crowd. The young who come forward give themselves wholly to these things, and are said to prosper. The old men die with their hearts full of these things—they pass at once into a world where none of these things are found; no one believes that they ever made the least preparation to enjoy spiritual happiness; and yet no one trembles for them when they go to the world of souls. Could it be so if the inward being was regarded?—*Monthly Miscellany.*

THOUGHTS ON THE PRESENT TENDENCIES OF CIVILIZATION.

One of the evils incident to a manufacturing and commercial state of society, amidst the great talents and many virtues which it calls into exercise, is its tendency to produce too ardent and unremitted a devotion to the acquisition of wealth, and to make the various attributes of wealth too direct a measure of respectability. This passion, which is opposed to the progress of a true civilization, can only be checked by the tastes and the sentiments which result from the diffusion of a higher mental [illegible] the public sentiment, must be pronounced an aim worthy of the efforts and the zeal of every generous and enlightened mind, and they who pursue it ardently and energetically are entitled to the highest praise. It is not much indeed that a few individuals can accomplish; but they should be honoured for doing what they can, and the degree of their merit must be estimated rather by the excellence of the object which they have in view, than by the amount of means which they can at present apply towards its realization.

In connection with such efforts, it is encouraging to reflect, that the teachers of religion of every denomination have undergone a great change of character within the last five-and-twenty years. They have awaked out of the slumber of habitude and formalism; they are putting forth the utmost energies of their minds in defence of the truths and interests that are dearest to them, and summoning to their aid, with a zeal before unknown, and with a diligence that must ultimately produce the greatest effects, the aids of learning and mental cultivation. Increased bigotry and exclusiveness may seem immediately to result from this stirring of the public mind; but religious earnestness is one of the conditions of spiritual progress; and the deepest truth and the purest charity will be found at last in its train. The kingdom of God will silently grow and spread amidst this warfare of opinions; and parties apparently the most widely estranged from each other, may each be equally contributing in their own way towards its advancement. But then, each party must well understand its position in the world; and comprehend the particular task of duty assigned it, and spare no efforts to execute it conscientiously. Those above all, who have been accustomed to put forth claims to superior cultivation and intelligence, must not be wanting to themselves in the present crisis of affairs, nor repose supinely on the reputation which their predecessors have bequeathed to them. If they are prejudiced, exclusive and spiritless—the cause of truth and mental freedom, of which they have regarded themselves as the depositories and the conservators, will not be maintained; or it will be taken from them, and consigned to abler hands.

It is an agreeable persuasion, that all religious communities which possess any vitality, embody and are developing some element of the religious life, which is needed for the complete realization of the kingdom of God, and are in progress towards that Christian unity in which all will finally coalesce.—*Christian Teacher.*

CHRISTIAN UNIFORMITY.

[The following is the beautiful close of a most able and admirable article in the Edinburgh Review, on 'The History of Port Royal, The Struggle of the Reformed, and The Jesuitical Catholicism.']

'If these slight notices of the heroes and heroines of Port Royal should be ascribed by any one to a pen plighted to do suit and service to the cause of Rome, no surmise could be wider of the mark. No Protestant can read the writings of the Port Royalists themselves, without gratitude for his deliverance from the superstitions of a church which calls herself catholic and boasts that she is eternal. That the church of Rome may flourish as long as the race of man shall endure, is indeed a conclusion which may reasonably be adopted by him who divines the future only from the past. For where is the land, or what the historical period, in which a conspicuous place has not been held by phenomena essentially the same, however circumstantially different? In what age has man not been a worshipper of the visible? In what country has imagination,—the sensuous property of the mind,—failed to triumph over those mental powers which are purely contemplative? Who can discover a period in which Religion has not more or less assumed the form of a compromise between the self-dependence and the self-distrust of her votaries,—between their abasement to human authority, and their conviction of its worthlessness,—between their awe of the divine power, and their habitual revolt against the divine will? Of every such compromise, the indications have ever been the same,—a worshipper of pomp and ceremonial, a spiritual despotism exercised by a sacerdotal caste, bodily penances and costly expiations, and the constant intervention of man, and of the works of man, between the worshipper and the supreme object of his worship. * * *

'But for every labor under the sun, says the wise man, there is a time. There is a time for bearing testimony against the errors of Rome,—why not also a time for testifying to the sublime virtues with which those errors have been so often associated? Are we forever to admit, and never to practise, the duties of kindness and mutual forbearance? Does Christianity consist in a vivid perception of the faults, and an obtuse blindness to the merits, of those who differ from us? Is charity a virtue, only when we ourselves are the objects of it? Is there not a church as pure and more catholic than those of Oxford or Rome,—a church comprehending within its limits every human being, who, according to the measure of knowledge placed within his reach, strives habitually to be conformed to the will of the common Father of us all? To indulge hope beyond the pale of some narrow communion, has, by each Christian society in its turn, been denounced as a daring presumption. Yet Hope has come to all, and with her, Faith and Charity,—her inseparable companions. Amidst the shock of contending creeds, and the uproar of anathemas, they who have ears to hear, and hearts to understand, have listened to gentler and more kindly sounds. Good men may debate as polemics, but they will feel as Christians. On the universal mind of Christendom is indelibly engraven one image, towards which the eyes of all are more or less earnestly directed. Whoever has himself caught any resemblance, however faint and imperfect, to that divine and benignant Original, has, in his measure, learned to recognize a brother wherever he can discern the same resemblance.

'There is an essential unity in that kingdom which is not of this world. But within the provinces of that mighty state, there is room for endless varieties of administration, and for local laws and customs widely differing from each other. The unity consists in the one object of worship,—the one object of affiance,—the one source of virtue,—the one cementing principle of mutual love,—which pervade and animate the whole. The diversities are, and must be, as numerous and intractable as are the essential distinctions which nature, habit, and circumstances, have created amongst men. Uniformity of creeds, of discipline, of ritual, and of ceremonies, in such a world as ours!—a world where no two men are not as distinguishable in their mental as in their physical aspect; where every petty community has its separate system of civil government; where all that meets the eye, and all that arrests the ear, has the stamp of boundless and infinite variety! What are the harmonies of tone, of color, and of form, but the result of contrasts,—of contrasts held in subordination to one pervading principle, which reconciles without confounding the component elements of the music, the painting, or the structure? In the physical works of God, beauty could have no existence without endless diversities. Why assume that in religious society,—a work not less, surely, to be ascribed to the Supreme Author of all things,—this law is absolutely reversed? Were it possible to subdue that innate tendency of the human mind, which compels men to differ in religious opinions and observances, at least as widely as on all other subjects, what would be the results of such triumph? Where would then be the free comparison and continual enlargement of thought? where the self-distrusts which are the springs of humility, or the mutual depences which are the bonds of love? He who made us with this infinite variety in our intellectual and physical constitution, must have forseen, and, foreseeing, must have intended, a corresponding dissimilarity in the opinions of his creatures on all questions submitted to their judgment, and proposed for their acceptance. For truth is his law, and if all will profess to think alike, all must live in the habitual violation of it.

'Zeal for uniformity attests the latent distrusts, not the pure convictions, of the zealot. In proportion to the strength of our self-reliance is our indifference to the multiplication of suffrages in favor of our own judgment. Our minds are steeped in imagery; and where the visible form is not, the impalpable spirit escapes the notice of the unreflecting multitude. In common hands, analysis stops at the species or the genus, and cannot rise to the order or the class. To distinguish birds from fishes, beasts from insects, limits the efforts of the vulgar observer of the face of nature. But Cuvier could trace the sublime unity, the universal type, the fontal Idea, existing in the creative intelligence which connects, as one, the mamoth and the snail; so, common observers can distinguish from each other the different varieties of religious society, and can rise no higher. Where one assembly worships with harmonies of music, fumes of incense, ancient liturgies, and a gorgeous ceremonial, and another listens to the unaided voice of a single pastor, they can perceive and record the differences; but the hidden ties which unite them both escape such observation. All appears as contrast, and all ministers to antipathy and discord. It is our belief that these things may be rightly viewed in a different aspect, and yet with the most severe conformity to the divine will, whether as intimated by natural religion, or as revealed in holy Scripture. We believe that, in the judgment of an enlightened charity, many Christian societies, who are accustomed to denounce each other's errors, will at length come to be regarded as members in common of the one great and comprehensive church, in which diversities of forms are harmonized by an all-pervading unity of spirit. For ourselves, at least, we should deeply regret to conclude that we were aliens from that great Christian commonwealth, of which the nuns and recluses of the valley of Port Royal were members, and members, assuredly, of no common excellence.'

GROWTH OF THE MIND.

There is also another thought, which it is well to bear in mind,—that there may be powers slumbering within the soul not yet aroused. Many are greatly skeptical on this point, they look at the child's diminutive form, they hear some trifling remarks, and judge that there is nothing beneath. But if we reason by analogy we cannot come to such a conclusion. We know that the boy, is an embryo man. And if, in looking upon a seed or bulb, we have faith in the tree or flower, why should we not, as reasonably, have faith that powers are yet wrapt up in the spirit and are waiting for some favorable influence to call them forth? External nature is full of slumbering energies. Gigantic powers are reposing in all the kingdoms of the material world, which, at the bidding of man's inventive faculty, start into life, and work in accordance with his will. They may sleep for centuries, yet at the voice of Genius they come forth and perform their mighty achievements. Look upon water, how peaceful it seems! Who would suspect there was any wonderful force sleeping there? Bring fire, and behold that thin mist which gently rises and passes away. Who would imagine there was force there? Yet give that thin vapor wise direction, and, with terrible energy, it flies over the land bearing ponderous masses in its swift career; or, against wind and tide, it ploughs with superhuman majesty the surges of the deep!—Thus in the material world there is more than meets the eye. Slumbering powers are all around us, and by analogy we should suppose this might be as true of spirit as of matter. And does not history prove that it is so? Do we not read of many who in after life have become distinguished, and yet who for years exhibited no sign of what was to follow? Claude, the great artist, of whom Sir Joshua Reynolds said, that 'the world might sooner expect to see another Raphael than another Claude,' was, until late in life, wholly unconscious of his great powers. When at school he was considered very dull, and from school he was apprenticed to a pastry cook. In after life he was hired by Augustine Trasso to grind colors and do household drudgery, at which time the productions of his master, and the paintings in the galleries of Rome, awakened within him powers, which, until this time, had slumbered, but which were now destined to astonish the world. Had Claude died in middle life he would have died a pastry cook; while now, his name is revered by all artists, and his paintings are the pride of kings. It seemed a mere circumstance which called out his powers at that late period of life; yet the powers were there, and would have been, had they never been called out. And how do we know what energies are slumbering in minds around us? How do we know what powers slumber in the child? Many instances might be mentioned as remarkable as that of Claude, and numberless others establishing the same principle, but this is sufficient to show what prodigious ability may exist in the mind, where no one around knows it, and when even the individual himself does not.

In order, then, to meet the child aright we should have faith in its yet undeveloped powers. In proportion as we are deficient in this, our intercourse with a child will be irksome. The mind often opens by slow degrees; the faculties that may be there are often late in developing. As in some places wells have been dug which seemed to lead to nothing but sand and clay, till, when almost tempted to abandon the work, one more pressure of the spade, and the water has gushed up like a river; so at times with the young we may converse and labor, and feel for a season that all is dry and barren, but by and by we may strike the spring, and living waters will burst forth with unexpected freshness.—*Waterston.*

SOCIETY.

There is a fault of the young, foreigners say, peculiarly characteristic of our country, which I should deem myself unfaithful to the duty I have undertaken had I failed to notice, and that is, a preposterous precociousness, and affectation of independence, an insubordination to superiors, an entire absence of reverence for the aged and of deference to those who have more wisdom and experience than themselves. Majority in old fashioned times was fixed at twenty-one. Now it has got down to about fourteen. At that age, it is now customary for the young citizen of free and independent America, to declare himself free and independent of parental control, and to set up for himself. He takes possession of his father's house, and uses the old people for his own convenience. He insists on having his own pursuits, his own hours, his own company, his own opinions. His apparel and accommodations must be the most luxurious. He mounts his cane and his segar, and commences a gentleman of pretty considerable importance. Is it possible that any thing but misery and ruin can come from such an unnatural state of things? These sentiments of irreverence and habits of premature independence are not confined to the male sex. The infection has extended to all the rising generation, and they have actually crowded their seniors out of society, and taken ex-

clusive possession of the pleasant places of life. The result is, that society is not only enjoyed, but is absolutely unknown. For that surely ought not to be dignified by the name of society, where a company of boys and misses get together to romp, and giggle, and eat sweetmeats. Society is a noble or a mean word, according to what it is made to signify. It is a noble word, one of the noblest, where it is applied to an assemblage of the mature, the cultivated, the refined, the courteous, come together to look on what is most pleasing and dignified in human life, to interchange opinions feelings, and sentiments, to receive and communicate pleasure and information. This is society, and next to the more sacred and tranquil pleasures of home, it is the noblest and purest enjoyment. It is a balm to the spirits lacerated and exhausted by the fatigues of study or business. It promotes that friendliness and good will among men, which if not identical with the Christian religion, is in unison with it. But from such society we are in a great measure debarred by the premature pretensions of those, who had better be conning their lessons, and completing their education.—*Burnap.*

OUR OBLIGATION TO EXTEND OUR FAITH.

The obligations implied in the possession of such a religion as that which we enjoy do not relate only to ourselves. We are bound to extend its blessings to others. It is the duty—not only the privilege, but the duty—of every one, to do what he is able to promote its cause in the world. Ability and opportunity, as it has been often said, are the ground of obligation, no less than the express command of God. Is it then, brethren, our praise and joy, that we have the gospel in its purity? A solemn trust is committed to us, that we not only experience its efficacy ourselves, but that we diffuse its light and warmth around us, and that we transmit it, in its simplicity and power, to those who are coming rapidly forward to take our places in the community. This no one will dispute, who has any correct views of human duty. The case being so, who does not inquire, what methods shall we adopt to render the grace of God we have recieved, most beneficial to our fellow men?

First of all, we are to form a proper estimate of our ability. We must make the thought that we can do something familiar to our minds. Let the theological fiction, that human nature is altogether impotent for good, be henceforward classed only with the errors that have been. No more join in the popular clamor against that which, the inspired scriptures being witness, was created in the image of God. He made every man's nature; and all his works are very good. There is not, and there never was, a man incapable of doing his duty. Well would it be for the christian cause, if this truth were more generally acknowledged and felt. Before any one may be expected to accomplish much, he must know and feel that, under God, he is able to accomplish much. One of the principal obstacles to the advancement of great ends is the impression that individual effort is too insignificant in its effects to be put forth.

Next, let there be a prompt and active spirit for what we believe we can do. Nothing great is to be achieved without zeal and endeavor. The present is not an age of miracles. We are called upon for warm hearts and generous appropriations. The Saviour poured out his blood as water for man's salvation. We are his true disciples only as we resemble him in spirit. I do not ask any one to act blindly. This were unchristian. But I do beg of all, not to look with indifference on schemes, which, after you have examined their bearing, you deem useful. I do beseech all, not to behold with cold hearts and idle hands the projects which give promise of forwarding the great cause of freedom, order, truth, and holiness in our land. Certainly, brethren, we do not enter into the design of the incorrupt gospel unless we strive for its progress.

Again, let us have the true christian courage, to profess, defend, and inculcate, at all proper times, and in all suitable places, the great principles of the gospel, be the hazard of personal inconvenience what it may. The times call for this. I fear we are not all of us aware of the importance of the duty. There is a reluctance, I am willing to call it a shameful cowardice, which makes some persons, otherwise very good, mere ciphers in the community. Their views are correct, but they will not take any pains to communicate and extend them. They are afraid they shall lose some one's favor if they do so, or that they shall fail to obtain some office which they seek, or that their business may suffer by asserting what they think true and useful. Now, in matters of perfect indifference, I do not ask for another course. But in concerns that relate to religious liberty and truth, to christian piety and morality, I say, it is a disgraceful procedure. Yes, it is disgraceful; and from my soul I pity the man, be he of the clergy or of the laity, who is so confined to his narrow circle of selfishness, that he will not risk his good estimation with a few, by uttering what he knows to be the true and right, and for the lack of which he sees the community suffering. And from my inmost heart, I respect, venerate, love the man, to whatever sect or profession he may belong, who, regardless of reproach and some personal inconvenience, is always prompt to lend his word, his name, and if need be, his money too, to support and advance the interests of pure religion and sound morals. —*Barrett.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 12, 1842.

FREEDOM OF INQUIRY AND DISCUSSION.

We are not given to novelties in speculation or action. We are no friends of ruthless and reckless investigation. But we are no friends, on the other hand, to any attempt in any man, or any body of men, to infringe the legitimate freedom of the mind. We have no sympathy with much of the speculation of the day both in civil and religious matters. We see in it much of crude and undigested thought, an absence of all sense of the responsibility which attaches to the publication of opinions, and an indisposition, apparently, to admit any thing, as settled or permanent in the principles or institutions upon which society is based. But the evil is not to be remedied by oppression or force. If there is any thing that we regard with less favor, than the reckless spirit of inquiry, discussion and action, that pervades a portion of the community, it is any disposition or attempt on the part of another portion to repress and crush this spirit by force. We are opposed to this on principle, and from considerations of expediency. We are opposed to it on principle, because God made the mind to be free, and in relation to all subjects that become matter of thought or action, to inquire what is true, to be believed, what is right or best, to be done. In his works and in his word God invites the mind to this inquiry. Nature and the Bible are addressed to the reason of mankind, and it is only by diligent investigation and inquiry that their lesson can be interpreted, that their teachings can be ascertained and understood. Our position and our endowments make it our duty, impose upon us not only the obligation, but the necessity of inquiry, of free investigation and discussion, in order to ascertain the true and the right, whether in science, civil polity, morals or religion; and it is only as this necessity has been met, this obligation discharged, this duty fulfilled, that the world has advanced from ignorance and barbarism, to knowledge, refinement, civilization, social and moral amelioration. To raise barriers to this free action of the mind, to forbid and attempt to prevent its full and free investigation of any and all subjects that become to it objects of thought, interest, or action, is fighting against God, is in opposition to his plan of governing the world and educating mankind. From the heavens above and from the earth beneath, as well as from the sacred Scriptures themselves, the command is 'search diligently'—The question is, 'why,' 'even of yourselves judge ye not what is right,' what is true?

We are opposed to it from considerations of expediency, because experience proves that all attempts to restrain and prevent this free action of the mind by arbitrary law, rules or enactments are futile. They never ultimately succeed, they never can succeed. The action of the mind in the individual and the mass is like the flowing of a stream. However dirty and discolored at first by mud and filth, give it free course and it will run itself clear and pure, will flow gently through the plain, producing a healthy and useful vegetation. Attempt to stop its course, dam it up, and you cannot succeed. You cannot make your barrier so tight or so high, that it will not leak through, or run over; or if you do, you create a stagnant pool from which all noxious and unhealthful vapors arise. Its neighborhood is death. And there is always danger, there is certainty that, sooner or later, your barrier will be borne down, and the waters sweep with wide spread ruin and desolation through the land. So it is with the mind. Leave it free, and it will run itself clear of the follies, errors and impurities, that occasionally mingle with and disturb its current, it will discover and pursue generally the safe and clear channel of truth and right. But attempt arbitrarily to restrain it, and you do mischief. If your barrier is high enough and strong enough to stop its course for a time, the stagnation is more than the [illegible] There is an unhealthy working of the confined mass, producing moral disorder more fatal to the peace, virtue and happiness of the community, than any irregularities or follies that may accompany its free and unchecked course. And a period comes at length when it must and will have vent. your restraints are impotent, your barrier is broken over or prostrated, and the pent up thoughts, feelings and passions burst forth and sweep onward in convulsions that overthrow and destroy much that is valuable in in society.

We ought in this country, of all places, not to fear this free action of mind. Permit it, and no harm will ultimately come from it. Attempt to suppress it, to forbid and prevent it, and difficulties and troubles immediately arise. How many matters have been elevated into importance by an attempt to suppress investigation into them, which, if freely laid open to a full and candid examination, would soon have been wisely and amicably settled. How many questions have been kept in constant and they *shall not* be looked into. Let them be agitated, let them be examined fully and freely, and all unhealthy excitement in respect to them will cease, and public opinion increasing agitation, merely from attempts to prevent agitation, determinations that ion concerning them will be enlightened, and the public action will, in all human probability, be guided by the principles of a sound reason and the dictates of a strong common sense. When a man says to us, 'You are under agreement with me, and you shan't look into the terms of that agreement on any particular point, to discuss and determine what it permits or what it forbids, you shall take my interpretation of this point, and abide by it, and submit to it;' though we are among the meekest of men, he immediately awakens in us an insatiable desire and an indomitable determination to examine and discuss the matter, while at the same time he so inflames our passions, that we do not examine calmly, or reason wisely. Our judgment is perverted by our anger. Whereas if he said to us, 'Look into the whole matter; let us examine it together as freely and fully as you choose,' we should probably lose much of our interest in the investigation, or we might fully concur with him in his views of the agreement, or we might find after a full examination of all its influences and operations, of all its defects and excellencies, and of all the difficulties connected with the subject, that it was wisest and best, to abide by the agreement and fulfil it in its spirit and letter.

It seems to us, that in this country, at least, we ought not to be afraid of this freedom of investigation and discussion. Our institutions originated in, and are based upon, this right. Our liberty, our independence and our progress as a nation, have sprung from, and are dependent upon, the recognition and exercise of it. Every American has felt that all principles of action or belief, whether political, moral, or religious, lying at the bottom of society, of its customs, organization or institutions, were matters of public property, that he had a right to investigate them, and address to the reason, the intellect and the conscience of the community, any opinions or conclusions concerning them he might adopt; and that every other person had an equal right to examine these opinions or conclusions, adopt or reject, attack, and if it could be done, confute them. We owe every thing good and valuable that we possess as a nation to the free exercise of this right; and the moment it is essentially infringed or invalidated, the moment it is publicly admitted and established, that there is any one subject, any one point in science, politics, morals, or religion, that *must* not and *shall not* be examined into and discussed, that moment the elementary germ of all despotism, whether civil or spiritual, will begin to take root in the mind of this people and the pulse of freedom to beat languidly in their hearts.

For the Register and Observer.

JUDGMENT AND CHARITY.

'Discretion is the better part of charity as well as valor.'

It was a severe morning of the present winter, that found a delicate and closely wrapped female standing before the door of a dirty hovel at the north end of the town. It was opened far enough for you to catch a glimpse of a ragged family, beyond the unwashed face, and 'unkempt' hair of the child who spoke to her from behind it. The two seemed in earnest consultation, there was grief in the lady's eye, and she spoke with an earnestness that touched you as you listened. 'But why will you not come back to me, Anne? Did I not treat you kindly, were you not well clothed and fed, did you not attend the half day school, and was not all this a relief to your mother? Your work was light, you did it to my satisfaction. Are you not too old to let the feeling of homesickness and a few childish tears come between you and a better fortune? I might have had another in your place, but I *would* see you first. I could not believe that you had forgotten your duty to your parents and your God.' There was a triumphant doggedness in the child's manner, as she replied—'You can give me nothing but fire, food, and lodging. Do you suppose that I will work for you when I can get them all in an easier way?' 'And how is that?' asked the lady, her kind voice trembling as she spoke. 'They will give me anything if I come to the Sunday School' was the sullen reply, which had scarcely left her lips, ere she slammed the door in the face of her friend. The lady's hand was on the latch again, but she hesitated, heart into tears and turned away. It was a cold and lonely walk which led her to her home,—the more lonely that it was yet too early for the busy world to be astir. Her grief was not restrained, although she felt half ashamed that so slight a circumstance should move her so deeply. When she entered her own parlor, breakfast was upon the table, and the pile of morning papers beside her husband's chair, told how impatiently he had awaited her return. 'It was just as I predicted,' said he, with a cynical curl on his fine lip. 'It was just as I predicted, Mary was it not? and you have been risking your health in this chill air for the sake of the ungrateful hussey?' 'It was worse than you predicted,' said his wife timidly, and throwing aside her cloak she told him what she had heard. 'Is it not as I have always said,' he rejoined, when she had ended. 'It is of no use to help people in this way, the more you give them the more you may. I gave ten dollars to the Fraternity the other day only to please you. You have had your way long enough Mary, and now I will have mine. They are the last that I will ever give. More than once this winter, I have sent flannel to the very school of which she spoke—it may make the best of what it has got for it will get no more.' A beautiful smile struggled with and finally conquered the distress which was evident on his wife's countenance. 'I do not call this *helping* but hindering people,' said she gently, 'the bread which you cast upon the waters, the tide of eternity will bring back to you; let the truth have its way, and I will not dispute with you about mine. At first, I confess, I was in perfect despair, more perhaps because I foresaw the influence of such an incident upon your mind than from any want of faith in myself. But, when I reflect that out of two hundred cases, which we have relieved this winter, this is the only doubtful result, I know, I take courage.' 'You have good reason,' returned he disdainfully. 'I have, dear Ralph; it is but a week or two since one of our ministers at large told us plainly that one half of the amount given in charity, in this city, would answer the same purpose as the whole, if it were intrusted to discreet persons. I believe this Ralph, and,' she added playfully, 'I think that I am a discreet person.' Ralph smiled, but it was with some difficulty, and his wife went toward him, and placed her hand upon his arm. 'You have learned a bitter lesson this past year,' said she—'one that you never can unlearn. It grieves me to see you conning it so steadily, day after day.' 'What may it be?' asked he gloomily. 'Distrust, Ralph.' 'Nay, Mary, that was born in me.' 'Then, love, you must be born again, for what has distrust to do with the little child, in the kingdom of God. Nay! I see by your curling lip that this sounds to you like cant—but it is not so. I, for one, am willing to be deceived, if it cannot be avoided. Suppose that fifty out of every hundred persons, whom you have known, and sought discreetly to assist, should prove unworthy—would you for that deprive yourself of the delight of having aided the other fifty. Besides, if motive of interest can influence you, God regards not the good you really do, but the sacrifice which you have made, and the end you *purposed* to achieve.'

Is not the lesson I would teach already evolved from the facts which I have stated? Ralph Heywood was no anomaly in the world of busy men. More than once, already, had he sent those who entreated for the poor, in cool displeasure, from his door-step. An increasing family, the claims of relatives, the doubt as to the result were his common excuses—excuses which made the heart of the mediator grow sick within him,—excuses it were useless to reject.—No wonder Mary saddened at the thought of bringing to him a fact at variance with her strong faith; still, she was willing that he should know the whole, and the more he doubted, the more she bound a new energy about her woman's heart. It has been my intention to urge upon the view of Sabbath School Teachers, the necessity of greater discretion in the selection of objects for their charity, than is at present used. If we have but little to give there is the more need, that that little should serve our purpose well. It may indeed, be far better that the half of it should be wasted, than that none should be used, but there is no need that either extreme should happen. Sometimes, in the Providence of God, we must sow in vain, and this is necessary to the safe keeping of our humility. We must be taught our own short-sightedness, we must have a faith in humanity, which shall depend, not upon our faith in our own penetration and good judgment, but upon our faith in God. Some one suggests to me, that there is exquisite folly in bringing before the mind such obvious truths. It is the old story told anew. The world is not so good, so judicious as it should be, is the length and breadth of the whole matter. Still, I cannot think that there is any impertinence in keeping our deficiency fully before our view. If the world sink into self-satisfaction, there is more danger than ever, that its error will become inveterate, and in the respect to which I allude, I am anxious that the highest aim should be taken. Each of us may be, if he choose, a minister to the poor; for this ministry, as much as for that of the pulpit, a careful preparation is needed. We must not enter it with a heedless step, but as those that are awake, well knowing what they do. It is the duty of a life, not the occupation of a season. Wherever we go, North South or West, we must carry our 'cloth' with us, and give to our ministering, the leisure left to us, by our first duties. We [illegible] giving in love, the needy will receive in love, a [illegible] most frequent with high promise. C. W. H.

LECTURES ON UNITARIANISM.

Brooklyn, N. Y., Feb. 2, 1842.

Messrs. Editors,—I attended with some friends, on Sunday evening last, one of a course of lectures on Unitarianism being delivered in this city, by Rev. F. A. Farley, pastor of the 2nd Brooklyn Unitarian Society. His subject was 'Regeneration;' and to a religious lecture more free from the common sectarian prejudices of the day, I never listened. He quoted sentiments from some of the works of the most learned of the Orthodox School on his subject, and answered them in a manner marked by Christian gentleness and charity, while at the same time it was fearless and determined. He showed his audience that the opinions maintained by Unitarians were nearly, if not quite, the same as those held by the more liberal of the Orthodox school; and that their denunciations against Unitarians, as a sect, were made from *ignorance* rather than from intentional unfairness. He read from works of Rev. Dr. Spring of New York city, of Dr. Cox of this place, and of Rev. Dr. Barnes of Philadelphia, and remarked that 'to every word there written, Unitarians, as a body, could most heartily subscribe.' His lecture was an hour and a half in length, and among the many present, there was no appearance of restlessness or fatigue. His manner and style were impressive, sincere, and, at times, extremely eloquent; insomuch that he could not fail to carry conviction to the mind of every earnest inquirer after truth.

Since Mr. Farley has been in this place, I am informed that his society has greatly increased, and that many who were before ignorant, not only of the Unitarian faith, but also dissatisfied, because unacquainted with their own, now see and feel the value of Unitarianism as a rational belief. His lectures which were, at first, but thinly attended, are now listened to by audiences of from five to six hundred, with that deep attention which truth, fearlessly spoken, always demands and obtains.

Respectfully, A HEARER.

SUFFOLK STREET CHAPEL.

The Anniversary of the Sunday School connected with this Chapel, and also, the anniversary of its Dedication, was observed on Sunday evening last; and notwithstanding, as we know, it is situated in the midst of only a sparse population, it was early filled with its regular worshippers, the children, and many sympathizing friends. The opening service was an original hymn sung by the pupils of the School, with much feeling and good effect, as were two others in the course of the services. A prayer followed by Rev. J. T. Sargent, the Pastor of the Chapel, and Minister at Large. The other services were as usual, an address to the children, by Mr. L. G. Pray; an address to Teachers by the Superintendent, Dea. Martin Lincolu, and an address to parents by Rev. Mr. Channing.

From the address of the Superintendent, we learn, that this school, which was established only two or three years since, and having at first only 30 pupils, has been gradually increasing, until it now numbers 200 pupils, with 30 teachers; and giving an average attendance of children to the number of 150. Considering the position of the Chapel, this is a striking and encouraging result. The order and interest of the pupils were equally observable, and gratifying. The Chapel also, at the regular services, is well filled with attentive and interested hearers. Mr. Sargent is beloved by all. A good work is assuredly doing here; and the cause of the Ministry at Large, in this, as in the other Chapels, has been, and is, under the Providence of God, and the fidelity and talents of their ministers, greatly prospered. May those who established them, feel more and more of sympathy in their success. Let them see to it, that the Gospel through their influence and means is preached more and more to the poor; and may the blessing of heaven rest upon the pastors, the people, and the Sunday schools, of these Chapels, so that the word of divine truth, may have 'free course and be glorified.' We subjoin one of the original hymns, which may be attributed, we think, without fear of mistake, to the Pastor of the society.

To bless thy holy name
Father! again we come.
Thy mercies, e'er the same,
We live to sing, while some
Are with the dead;
Their bodies—dust.
Their *souls*, we trust,
To thee are fled.

Two years two years have gone!
Since first we gathered here.
The spirits which have flown
Have joined another sphere,
Where Sabbath Schools,
In heaven afar,
Are multiplied
In every star.

O God! our thanks receive
For all the joys we know:—
For Teachers kind who weave
Thy love around us so:
For Sabbath hours,
And Christ, our Lord,
Thy holy word,
And all our powers.

For parents, too, whose love
Burns deeply in their breast.
O lift our thoughts above,
And fully be impressed
The worth of time,
And death, so sure.
O keep us pure
By truth sublime.

Lord! teach us how to live;
And 'so to number days'
That we our hearts may give
To wisdom's holy ways.
And when we die
May we, too, pass
To join the class
Of saints on high.

P.

POSTURE IN PRAYER.

We published in our last number, a brief communication signed X. Y. Z., touching the custom, recently introduced into one of our neighboring Congregational Churches, of sitting in prayer, and appended a remark of our own, expressing our disapprobation of the custom. In so doing we had no expectation of exciting any controversy, or lengthened discussion of so unimportant a subject. Christianity has too long been made a mere mine of contention about forms and modes of worship, for us to wish to revive or continue such contentions. We approve of the custom of standing in prayer. It is the good old fashion of New England puritanism, and we like it for that. It strikes us also, either from habits of association, or the nature of the thing, as appropriate and becoming. It has its evils and inconveniences, as sitting has its recommendations, which things are ably set forth in the communications which follow. It would be easy, however, to reverse the picture, and set forth the disadvantages of the latter and the considerations in favor of the former; for there is nothing of this nature, not a custom or form of the Roman Catholic church even, that will not admit of much being said in its favor. But we have no disposition to engage in any work of this kind. If any clergymen are desirous of introducing, into the societies to which they minister, the Presbyterian custom of sitting in prayer, they of course are at liberty to do so; if the custom have intrinsic propriety, convenience and benefit to recommend it, they need not be much disturbed because all do not at first approve of it.

We met accidentally our correspondent, who signed himself X. Y. Z., and are authorized by him to assure both the Gentlemen, whose communications follow, that he had no reference to either of their Congregations, he being entirely ignorant of what custom prevailed among them.

We feel constrained to say to our Waltham correspondent, that we hope he has been guilty of some exaggeration, when he says he has seen in one the best attended of our churches in Boston, improprieties which nothing he had ever witnessed in a methodist camp-meeting, could exceed. And when he says, referring, we presume, to the same society, that this assembly was 'one in which no divine prosence seemed to be felt,' where 'the form of standing appeared to be both unmeaning and also the occasion of many unbecoming and unnecessary manifestations of coldness and tedium,' we wish he had told us what church it is, that thus presents greater indecorum in its worship than a methodist camp-meeting, is destitute of the spirit of devotion, without meaning in its formsand services, abounding with manifestations of coldness and tedium. To make the sweeping charge he does, without designating the church to which he refers, that the evil may be remedied or the charge refuted or explained, and thereby leaving all to be included by some in the condemnation, does not seem to us to savor of justice or charity.

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SITTING IN PRAYER.

Messrs. Editors,—I read in your last paper a communication from X. Y. Z., expressing his surprise at an 'innovation,' as he calls it, in 'one of our neigboring Congregational Churches;' namely, the practice of sitting instead of standing during prayer. To this communication some Editorial remarks were added, in which you express pain, at learning the fact; a hope, that it will not extend further; an opinion, that sitting is the most unbecoming of all postures; and an intimation, that this change was hastily made without there being 'shadow of a good reason' in support of it. I am not sure that the Church referred to is the one with which I am myself connected. But as ours is a Congregational Church, and adopts the practice of sitting during prayer, I ask leave to say a word on this subject, lest your remarks should convey to any mind the impression that we are addicted to rash and uncalled for innovations.

Are you certain that this mode of worship *is* an innovation? In all ages of the Church I suppose that sitting has been one of the most usual attitudes in prayer. Calmet informs us that the Jews 'generally pray *sitting*, or stooping with their faces to the ground.' The Roman Catholics sit as well as kneel during the most solemn acts of their worship. The Presbyterians, numbering in this country more than two thousand congregations, 'have long been accustomed,' you yourselves say, to this posture. The Episcopalians generally, and the Methodists frequently, adopt it likewise. Even in the Congregational Churches it is not uncommon; at least I can mention two which use it, Dr. Dewey's in New York, and the Congregational Church in Cincinnati. In the King's Chapel in this city, it is the practice of many to stand during the exhortation and Psalms, but to sit as soon as the Minister begins to read the Confession or the prayers, distinguishing by this attitude the most devotional parts of the service. Will X. Y Z., tell me what he understands by an *innovation?*

But suppose it be an innovation; is there anything improper in it? There is no command given in Scripture concerning posture in prayer, and we have examples there of a great variety, even to that of the patriarch who worshipped leaning on the top of a staff. I find no rule concerning posture in the Congregational Platforms, whether of Cambridge or Saybrook, nor can I believe that any particular attitude is a part of the faith once delivered to the saints. In fact most writers on Liturgies, into whom I have looked, reckon attitude among the things indifferent, nor do I find this standing posture urged as a matter of importance by any but the Jewish writer Maimonides, who is reported by Lightfoot to have ordained 'that he that prayeth, *stand*; that he turn his face to Jerusalem; that he cover his head; and that he fix his eyes downward.' And I am sure that the Editors of a paper, devoted to the interests of Liberal Christianity, cannot intend to give to ceremonies an importance, for which no precedent can be found except in the traditions of a Jewish Pharisee, disregarded by the Jews themselves.

The important question then is this. Are you right in considering this an unbecoming posture? The most becoming posture in prayer, I suppose, is that which best answers the end of prayer, namely, a sincere and spiritual worship. I suppose that what Dr. H. Ware, Jr., in his 'Formation of the Christian Character,' applies to private, is equally applicable to public devotion. 'Provided we can secure the right state of the heart, it can matter little what the attitude of the body may be.' It was in reference to this principle that our Church adopted the sitting position, considering it the best adapted to secure solemnity and earnestness in addressing God. Our first choice would have been the kneeling posture, as that which most abstracts the mind from external influences. But this the form of our seats makes impossible. This being out of the question, we chose the sitting posture, as one in which the mind was less interrupted and called away by outward occurrences, less liable to distraction of thought, and therefore more favorable to devotion than that of standing. We do not repent this choice. To us there is nothing unbecoming in it. We enjoy great stillness during our devotions. There are many involuntary noises made by a standing congregation, and some distraction of mind from an uneasy position of the body, from which we are free. I say this, not in the wish that other congregations should imitate us, but that you may perceive that this change was not introduced for the sake of change, but for what, to our minds, amounted to at least 'the shadow of a good reason' for making it.

I am afraid that some of your readers will think we are wasting too much time on this argument. They may say, as Hooker said, when defending the Church of England from this same charge of improper postures in worship, 'By them which trouble us with these doubts we would more willingly be resolved of a greater doubt, whether it be not a kind of taking God's name in vain to debase Religion with such frivolous disputes, a sin to bestow time and labor upon them. Things of so mean regard and quality, although necessary to be ordered, are notwithstanding very unsavory when they come to be disputed of, because disputation presuppoeth some difficulty in the matter which is argued.' But I cannot think anything unimportant which surpises, or gives pain to a brother. I know, and am persuaded of the Lord Jesus, that to God, who seeth our downsitting and our uprising, and who understandeth our thoughts afar off, our attitudes of body are of little consequence. But if a brother is disturbed by them, I am ready to give him a reason, if I have any for my practice in these minutiæ; and to relieve his anxiety by showing that we, others, have not introduced changes in the spirit of innovators or disorganizers.

A MEMBER OF THE CHURCH, WORSHIPPING IN AMORY HALL.

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SITTING IN PUBLIC PRAYER.

Messrs. Editors,—To kneel and to bow I suppose to be the deportments of the body most expressive of religious reverence. They are so mentioned in the Psalms. Prostration is rather a posture of superstition. And, on the other hand, mere standing erect appears to me the expression, rather, of cold respect.

Standing during the prayers of the Church is often and to many painful and constraining. Their attention is distracted by their uneasy sensations, and they long that the prayer should come to an end. They reckon the sentences with sighs. They hail with delight the presage of a conclusion; and when, at last, the ascription comes, they fall into their seats with an indecent suddenness, that shows how little their minds have been warmed into spiritual fervor.

If the people were by their own religious emotions impelled to 'stand before God,' it would indeed be otherwise. They would not feel weariness, nor long for the end of an act, which would call up their grandest and most delightful sentiments. But the practical question is of a fashion which, where it is established, is in a manner compulsory upon all, whatever may be the frame. The necessity of standing in prayer is, in fact, to many constraining and painful.

Hence, perhaps, result many of the indecencies noticed in our meeting-houses, the turning of backs to the pulpit, staring about, and other irreverent gestures of the person. We blame the Methodists for their indecorums in worship. But, returning formerly from a camp-meeting, I found in one of the best attended of our Churches in Boston, improprieties which nothing in their's could exceed. I passed from an enthusiastical assembly to one in which the divine presence seemed to be felt. And the form of standing appeared to be both unmeaning, and also the occasion of many unbecoming and unnecessary manifestations of coldness and tedium.

If the people find kneeling to be inconvenient, sitting, together with a reverent inclination of the head, is, as it seems to me, recommended above any other posture by the following advantages; that it is more favorable to collectedness and tranquillity, that it occasions less staring, that it leaves no excuse for irreverent postures, that it begets less constraint, no wearine of body, more silence and more reverence. For these reasons I have commended in the congregation to which I minister, the adoption of such as find these reasons to be good, desiring all, however, to use choice, and also to consider that the manner in which they hold their bodies, is of very inferior importance, of no importance at all, except as it aids or disturbs the flow of devotion in the soul.

I am afraid, from a notice in your last paper, which has called forth these remarks, that the above reasons will not, in your judgment, be so good and sufficient, as they have appeared to others. But I am sure you will not object to this statement of reasons from those who use the fashion which you condemn. S.

Waltham, Feb. 5, 1842.

RECENT PUBLICATIONS.

Ninth Annual Report of the Seamen's Aid Society of the City of Boston. Boston: Printed by S. N. Dickinson. 1842.

We are almost disposed to tranfer this Report entire to our columns, it is so interteresting, giving such a satisfactory account of the operations of this Society, and presenting as it does such abundant and conclusive evidence of the great good effected by its labors.

So important do we regard the enterprise of philanthropy, in which this Society is engaged, that we make room for the following long exxtract, which we are confident will be read with deep interest by all those, who do not meet with the Report itself.

During the past year we have employed about sixty work-women, and have paid them one thonsand three hundred and four dollars. This money is all fairly, truly earned. It is no gift, which makes poorer the giver and receiver too. Satisfactory and beneficial must be the feeling, when the work is carried back, and the pay for it is received, that the obligation is equal between the employer and the employed.

We have given one hundred and fifty-one dollars in charity. There are some among those who seem to be the immediate claimants for our assistance, who are from necessity, not from inclination, the gratuitous recipients of our charity. They are those whose willing efforts for self-support, old age or disease has paralyzed, and we consider it a pardonable departure from our rule of giving only where we have an equivalent rendered us in labor, when, by a small sum, we can make more comfortable the last of a long series of years, marked by care and wearing toil.

Last though not least in importance and interest is our Mariner's House. The past, which is the third year since under our

…rge, has been far the most satisfactory. …e regulations are strict and well obeyed. …yer meetings, which some always can …end, are held every evening either at the …riner's House, the church, or the dwel…gs of the seamen. The whole number …boarders during the year has been nine …ndred. There are now in the house …enty-five. Many of them have come to …destitute of every comfort, either for the …dy or soul, and have left us 'clothed and …their right mind.' The good order, the …iet, and the voice of prayer, which is …ard, has touched a chord in many a heart, …hich had ceased to vibrate for years; and …e exclamation escapes the lips, 'How like …y father's house, my early home!'

…What an encouragement to parental …thfulness during the early years of child…od, to know, that though the wanderer …y for a time be lost in the mazes of deg…dation and vice, there is a 'still small …ice within, which is only waiting for …e clamor of ungoverned passions to sub…le, to whisper, 'turn ye here; this path …ll lead you home.'

The magic power, which has helped in …ecting so much, is *temperance*. Make a …an temperate, and you can make him al…ost any thing else. Of what avail is it, …at generosity, nobleness, self-forgetful…ss, and kind feeling, are the sailor's char…eristics, if their glorious ligh is quenched …intemperance? Their fitful rays serve …ly to show how deep is his fall. Those …o have felt the thraldom of the great de…oyer, and have sought to cast it off, have …ll every encouragement so to do, at the …riner's House; and many a man, now …ly a *man*, for he has proved that he will …t be a slave to his lower nature, has come …ward and signed the pledge, and the …lls of the house are ornamented with …med certificates from Temperance Socie…s. Some may think *ornamented* an in…propriate word; but those little tokens of …orm, are far more beautiful to the eye of …philanthropist, than the most finished …oductions of genius, for they gratify a …gher feeling of our nature, than even the …nobling and refined one of a cultivated …te.

The superintendents of the house have …en received letters from those, whose …titude has overcome that trait in sailor …aracter, dislike of writing. The follow…g extracts will show how their privileges …ve been appreciated. We give them, …owing that a statement from themselves …their own views, will prove more than …y assertion of ours could.

One of them says: 'I would say to the …riners of Boston, that it is for their in…ests that this house was opened, and I …uld recommend all that wish respectable …mes, to make their homes with us, that …e enjoying the blessings of a temperance …use. To the ladies of the S. A. Society, …would one and all tender our most sin…e thanks, for the interest they have ta…n in our behalf, in providing a house, in …ich we may be accommodated, free …m all temptation, and where there are …best examples set before us. I am …ankful to them and to God, for the labor …y have bestowed upon me, and I trust …due time they will receive their reward.'—*Signed*, J. S. Walker.

Another says: 'After boarding at your …se for some time, I cannot but express …feelings with respect to it, and should …, that among the many institutions for …amelioration of our species, none de…rves a higher station, or calls on the phil…hropist for his praise and support, more …n the establishment kept by yourselves, …d under the especial guidance of the La…s of the S. A. S. for the reception of …ors; a class of men, who have been …ost shamefully duped by designing im…ral persons, who have subsisted on the …rd-got earnings of the free-hearted mari…; and more effectually to fleece their …ims, every description of vice has been …wn in their way. The sailor can find …me in your house, and what is more, a …al and religious one, where every care …aken to promote his welfare. I have …sonally witnessed on several occasions …benefits accruing from the strict obser…ce of religion, temperance, and frugal …its, so essential to all, and I can truly …that in your house the sailor is safe …m the temptation so often thrown in his …'—*Signed*, H. Northall.

The next bears testimony of the same …l. We should like to give all the let…entire, but have not room.

When I first came to Boston I was a …nger, and when directed to the Mari…s House I expected I should find it …th the same as others, but what was my …when I found a home, yes, a home, that …n almost compare to the home of my …ildhood. I found books of every descrip…on and above all things, prayer. I shall …ways consider it a lucky day when I …me to your house. If I had at other …rts found such a home, I should have had …e money saved up. It was through …ur advice, that I first joined the temper…ce cause. I think it one of the best …es ever brought before society, and I …n that you and the ladies that first in…ed such a boarding house, will always …per.'—*Signed*, E. Monkhouse.

…e more, and we have done. It begins: …s with unfeigned gratitude that I now …ess you. I have long wished to ex…e my feelings, and to tell you that I …found a home in the Mariner's House. …e been years sailing over the ocean, …have visited nearly all the seaports of …habited world, and can say with truth, …never found a home equal to it any …e. Here is no liquor to intoxicate and …len the brain, no noise, no ill language, …sturb the mind. No, blessed be God! …every thing is as it should be. Reli… here throws her benign influence …nd us, and teaches the poor sailor that …ay soar to the regions of bright glory …will but believe in the atonement of …st. I have reason to thank God, that …e to your house. It has been the …s under Him of converting my soul, …a more miserable sinner than I have …, I suppose was never known on the …of the earth. How happy it has made …when I have seen seamen in your house, …g like men, well dressed, sober, with …ey in their pockets, and some of them …bank books too; always respectful and …tive at prayers. What a contrast be…n this and the boarding house, or I …say hell, where grog is sold; where …oor seaman is first made drunk by the …ended friendship of the dram-seller, and …robbed of his hard earnings, and told …e course of a few days, that it is time …im to get a ship to give the rapacious …lord time to handle the advance, which …will be sure to keep, at least two-thirds …giving the poor dupe a jug of rum, …perhaps some cigars and tobacco as an …ivalent. This may all be avoided by …ding at the Mariner's House,'&c.—*Signed*, W. Blakiston.

These letters are surely encouraging, and show that our efforts are not thrown away upon ungrateful recipients. We do not feel that the cause of temperance has done its work upon the individual, when the reformed leaves our house. Every one has influence over some other. A large number have gone to sea with a heaven-kindled fire burning brightly in their hearts, earnest and determined that others should feel its warmth.

Another fact, the consequence of temperance, is worth noting. The sailors are proverbially spend-thrifts, and have generally appeared to consider it a duty to spend every cent's wages of one voyage, before they embarked upon another. The consequence is, that when unable to labor, the public must support them. But now, the next step to signing the pledge is to procure a bank book; and their hard-earned wages are put out to safe keeping, and when old age or disease prevents their working, they may be independent of the charity of strangers. There are several of these books deposited with the Superintendents of the House, and every week adds to their number.

ORDINATION.

On Wednesday evening, Feb. 9th, Mr. James Ivers Trecothick Coolidge, was ordained Pastor of the Purchase Street Church and Society in this city. The services were performed as follows: Introductory Prayer, Rev. F. T. Gray. Selections from Scripture, Rev. Chandler Robbins. Sermon, Rev. E. S. Gannett. Prayer of Ordination, Rev. Dr. Parkman. Charge, Rev. George Putnam. Right Hand of Fellowship, Rev. C. A. Bartol. Address to the Society, by Rev. George Ripley, and Concluding Prayer by Rev. R. C. Waterston.

We have not room to give so full an account of those services as we intended. They were deeply interesting and impressive throughout. Every speaker seemed to feel the solemn meaning of the occasion, and spoke from the conscience and the heart words that must have reached the conscience and the heart in all who heard. Mr Gannett's text was from Colossians, iv. 17. 'And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.' His subject was 'a devoted ministry.' He set forth, with an earnestness and power worthy of the subject, the need, the inducements to, and the efficacy of devotedness in the ministry. The Church was filled to overflowing with an interested and attentive audience. We rejoice in the favorable prospects that are opening before the Purchase Street Society. May the ministry now established among them be long continued, rich in blessings, in honor, in usefulness to them, and to the cause of pure and undefiled religion in our city.

WARD TEMPERANCE SOCIETIES.

We find in the Mercantile Journal of Tuesday, an interesting article on the importance of forming Auxiliary Temperance Societies in each of the Wards of this city. We should be glad, if we had room, to transfer it to our columns. The suggestion is wise, and we doubt not great good might be effected by carrying it into execution.

Romish Proselytism.—We are told that during the past year the Romish Church has made unusual efforts to disseminate Popery in the British dominions. Sixty one thousand five hundred francs have been granted by the Propaganda at Rome for missionary labors in Scotland alone, and the sum of 489,540 francs for the different colonies and dependencies of the empire.

New Churches in England.—It appears, by the twentieth report of the commissioners for building new churches, that 258 churches and chapels have been completed during the year, in which are accommodations for 325,253 persons, including 182,470 free seats. Since the report 23 more have been completed, and 16 are under way.

Ireland.—Late accounts from England state that the Presbyterians 'are earnestly endeavoring to reach the masses of people in the South of Ireland, by means of missionaries, Scripture readers, and the establishment of Bible schools.

Five thousand four hundred and seven scholars, all Roman Catholics, above the age of fifteen years, and seven hundreds of them adults, have attended the Mission Sabbath Schools in Ireland during the last year.

American Bible Society.—At a meeting of the Board of Managers on Thursday evening, the following gentlemen were elected Vice Presidents of the American Bible Society:—Adrian Van Sinderen, Esq. of Brooklyn, L. I.; Samuel Rhea, Esq of Blountsville, Tenn.; and John Tappan, Esq., of Boston.—Wm. H. Aspinwall, Esq., and Isaac Wood, M. D. of this City, were elected Managers of the Society.—*N. Y. Tribune.*

GENERAL INTELLIGENCE.

East India Cotton.—We have frequently alluded to the attempts made to cultivate cotton in India, on the American system. The eventual success of the undertaking cannot be reasonably doubted. One of the superintendents, says:—'It only requires the means, constant application, decision, industry, and perseverance, to make this beautiful and productive country the largest producer of cotton in the world.'

Whale Fishery.—But few of our readers, probably, are aware how great and extensive a business the whale fishery is. The Nantucket Inquirer of the 5th inst. has published a compendium of this business as now carried on from our ports.

It appears that there are now engaged in the whale fishery, from ports in the United States the number of *six hundred and twenty eight* ships and barques. Of these only *fifty five* are now in port.

Of the whole number, 242 are from the port of New Bedford and Fairhaven, and 90 from Nantucket, making 332 from these two ports, and 206 from all others.

Of 332 from the two first mentioned ports only 25 are now in port. Of the 206 from all other ports, 29 are now in port,—making in all 573 vessels now at sea in the whaling business. Of the whole number engaged in the business, 48 are from Massachusetts.

Gunpowder Depot.—It is stated that the proper authorities at Washington have decided upon purchasing a mile square between Albany and Schenectady, for a United States Gunpowder Depot to be surrounded with a brick wall six feet high, enclosing twelve magazines, to contain 5,000 bbls. each.

Ohio Lunatic Asylum.—The third annual report of the Directors and Physicians of this Institution speaks of it as in a highly prosperous state. We are informed that the *cures* of recent cases vary from *seventy* to *ninety* per cent. An earnest wish is expressed for an enlargement of the accommodations, as there have been applications for more than 100 for whom there is not room. The number of insane persons in Ohio, is upwards of 600. The number in the whole United States is stated to be 17334.

American Seamen.—There are now 10,063 seaman registered at the several ports in the U.S., of whom 9,015 are natives, and 148 naturalized.

Credit.—Our gratification at the passage of a National Bankrupt Act arises in part from the value which the existence of the law will inevitably attach to *moral principle* as a basis of credit. The legislation of a country ought to be shaped, if possible, so as to stamp a reputation for integrity, industry, and skill, with *high value*, by making it an indispensable condition of credit, where the natural foundation of credit, capital, is wanting. So far as a bankrupt law weakens the hold of the creditor upon his debtors, it will make him cautious in giving credit; and persons of doubtful integrity, will find it impossible to do business on credit, except on the basis of tangible property. This is as it should be.—*Coag. Observer.*

China.—The following are extracts from recent papers, in regard to the capture of Amoy, by the British. The firing continued four hours.

The Chinese have not been idle; from the town to the beach running along it for one mile is a low stone fort with a hundred guns; the stone is all covered, except the embrazures, with mud, which gave the idea that it was only mud.

Beyond this there is a range of forts extending about two miles farther, with, batteries some of 20 and 30 guns. The island of Kolongso, opposite the town, is fortified with different batteries of heavy guns—about 80—opposite, on the NW. side of the bay, is defended with a long range of forts extending about two miles.

The two line of battle ships anchored by the stern, commenced firing, and soon knocked over the few batteries made of stucco, but as to the stone ones we made but little impression, from their immense thickness, except now and then turning over some guns and opening one or two small breaches, although the firing every one agrees was admirable.

You will hardly believe that the Chinese stood to their guns to the last, and only started when the soldiers entered the fort at the outside angle and the marines at the other. One mandarin, whom I had watched all the time, walked quietly down to the beach and drowned himself; another cut his throat as he saw our men in possession of the batteries.

The Chinese, men, women and children, ran helter skelter over the hills, leaving every thing behind.

We are only now awaiting to proceed to Chusan and Ningpo.

When the Chinese were asked to ransom the city, no manadrins being there, they said we might destroy it if we liked, they had no power of giving money, but that they would put themselves under the protection of the English, if we would protect them.

By an arrival from the coast accounts from Amoy to the 23d Sept. have been received.—Every thing continued quiet there, and the inhabitants were returning to the city.

According to accounts from Canton, the Chinese continue repairing the fortifications near the river. Canton itself is for the present undisturbed, but business continues in a very unsatisfactory state, and the uncertain duration of the present quiet permits neutrals only to carry on their trade without apprehension.

Yucatan.—We learn from reliable verbal information, that the province of Yucatan had relapsed into a state of dependence upon the Mexican Government. We learn further that when the Yucatanese Congress decided upon acknowledging the supremacy of Mexico, the event was celebrated at Merida, and the other towns in the province, by the firing the cannon, illuminations and other manifestations of rejoicing. The precise terms upon which the re-annexion was effected have not transpired, but they have reference to certain privileges of local legislation which Santa Anna has conceded to the province of Yucatan.—Thus ends this farcical attempt to establish freedom in a province which is never destined to enjoy the prerogatives of rational liberty, until its institutions are derived from a genuine republic, and its population exhibits the capacity for self government which distinguished the people of this country.—*N. O. Bee.*

Foxcroft Slate.—We have before us a specimen of writing slate, from the quarry of Mr. Benjamin Leavitt, in the town of Foxcroft, in this State. It exhibits fineness of grain, smoothness of surface, and lacks no quality desirable in an article of the kind.

The slate quarries of Maine promise to be sources of wealth, and to add to the capacity of the State to sustain a large population It is only necessary that the good qualities of the slate should be understood, to ensure extensive operations in mining and manufacturing it.—*Augusta Age.*

German Universities.—These Universities, it is said 'have decidedly declined in numbers for the last ten years. There has been a marked direction of their studies towards the practically useful. In 1830 the theological students were 3,659; in 1840, 2,159. The law students had decreased from 3,215,to 2,543; students in medicine and other sciences had increased.'

Opium Trade in China.—Dr. Wm. D. Diver, late missionary to China, says that the monopoly of the opium trade in Bengal brings a revenue to the British government of £981,293 per annum. The quantity sold by the East India Company in four sales in 1837, was 16,916 chests, which left a profit of about £2,155,204, or $9,236,599. In 1795, the total amount exported to China from India, was 1,070 chests. In 1837 the amount had increased to 40,000.

Mr. Catherwood at Uxmul.—Letters have been received from this celebrated artist, who, with Mr. Stephens has gone on another exploring tour to Central America. He states that they have been several weeks busily occupied in researches, and that so vast and so full of interest were these ancient remains, that a month longer will be necessary before they can complete their drawings and investigations. He is engaged also in collecting specimens &c., of natural history.

Chain of Railroads from Boston to Buffalo — The following shows the length and cost (as derived principally from official reports) of each of the lines of rail road from Boston to Buffalo, all of which are now completed, except 39 miles, from Batavia (via Attica) to Buffalo;

	Length.	Cost
Boston and Worcester,	44 1-2	$1,934,981
Western Worcester to West Stockbridge,	117	5,235,025
Albany and West Stockbridge,	32 1-2	1,412,480
Total Boston to Albany	200	$8,582,486
Mohawk and Hudson,	16	1,100,000
Utica and Schenectady,	78	1,901,785
Syracuse and Utica,	53	1,011,000
Auburn and Syracuse,	26 nearly	630,000
Auburn and Rochester,	78 nearly	1,500,000
Rochester and Batavia,	32	399,876
Total completed,	483	$15,125,147
Batavia and Buffalo via Attica	39 estimate	500,000
Total Boston to Lake Erie,	522	$15,626,147

In the above cost of railroads in the state of N. Y. west of the Hudson river, the depots, engines cars, &c. are included; it is probable that a further sum should be added for those items on part of the eastern lines and the aggregate cost of the whole line from Boston to Buffalo may be put down at $16,000,000.

MASSACHUSETTS LEGISLATURE.

Senate, on Tuesday, Feb. 1.—The resolve to grant $15,000 to Williams College, to assist in the erection of a building in the place of that recently destroyed by fire, was passed to be engrossed. This is the only business of much importance finished by the Senate since the last date of proceeding named in our Journal.

The House concurred with the Senate in all papers which came down. During the two following days little business of general interest was transacted, in either House.

In the House on the 3d inst. the following preamble and resolutions, in regard to maintaining the public faith, credit and honor of the state were passed.

Preamble and Resolutions.—Whereas, the people of Massachusetts have borrowed money, and for its just payment pledged the good name and honor of the Commonwealth; and whereas in some portions of the country men have begun to doubt whether 'corruption wins not more than honesty.'—to the end that the position of this State may be clearly defined, be it

Resolved, That Massachusetts knows no higher policy than justice, and that having plighted her solemn faith, she will never stop to discuss whether it be wise to keep it.

Resolved, That '*repudiation*' is but a mild name and a thin veil for fraud and injustice; that the law of obligation for a people and for an individual is one and the same, and that no array of numbers, no sanction of civil power, no forms of legal enactment, can make that right in a State which would consign to infamy a citizen.

Resolved, That, as a commercial people, who feel that credit is wealth; as a free people, who know that that freedom and virtue are joined in indissoluble marriage; as a Christian people, who hear in the call of obligation a Divine voice, we enter our earnest and solemn protest against a doctrine which makes a mockery of public faith, and which, if followed to its practical results, would justly exclude us from the pale of civilization and christianity.

Senate, Friday Feb, 4th.—The proceedings of the Senate related to subjects of a private or local nature, with the exception, of the bill to repeal the law on the subject of intermarriages. The discussion of this occupied considerable time, and the bill was finally read a third time and passed.

In the House the principal subject was the consideration of certain resolutions &c, relating to the finances.

In the Senate, on Saturday 5th, a bill was reported repealing the Insolvent Law, to go into operation from and after the 1st of March next.

In the House a bill repealing the marriage law was passed to a second reading.

The House were engaged in discussing a resolution giving to each member of the Legislature a copy of the State map.

In the Senate, the discussions during Monday, Tuesday and Wednesday, were mostly on topics yet unfinished, and of little public interest.

In the House on Monday, Mr. Kennicutt the Speaker, asked leave of absence, for a period, on account of ill-health.

On the day following, Mr. Walley of Roxbury, was appointed Speaker pro tempore.

On Monday, there was a discussion on the subject of the distribution of the Map of the Commonwealth. The following resolve was passed to a second reading.

Resolved, That our Senators and Representatives in Congress be requested to propose and vote for an alteration of the law respecting navy rations, so as to substitute in place of spirits, tea and coffee, and that this resolve be transmitted.

The question of amending the law in regard to trustee process was discussed, but no final question was taken.

The doings of the House, during Tuesday and Wednesday related principally to affairs of private interest.

CONGRESS.

Senate. Monday, Jan. 31.—The death of Hon. Nathan F. Dixon, Senator from Rhode Island, was announced, by Mr. Simmons, his colleague with a suitable reference to the character of the deceased. We quote the following passage. Alluding to the event, Mr. S. said.

'It took place on Saturday last, at noon. I witnessed the event. It was accompanied by every consoling circumstance which can be mingled with such an affliction. It was attended by moderate, not excruciating pain, and the presence, to the last of [illegible] which enabled my friend; and by [illegible] to breath out his life as upon a pillow of rest. Having said this, my feelings would direct me to sit down and silently commune with the emotions which this allusion to the event revives. Those who have recently witnessed such a scene can feel how impotent is language to describe it, or the emotions which it produces.

When we witness such a separation as death produces, the mind earnestly seeks to catch a gleam of that hope which the spirit has fled to, and the eye turns again to gaze on the desolate body which it has left behind. We silently say, what a wonderful transition! The intellect cannot comprehend its mysteries, and we come out among ourselves to speak of our loss, and to feel the distinct and individual admonition, that we, also, must follow.

After some appropriate remarks on the character of the deceased, Mr S., was followed by Mr. Woodbridge, who offered the customary resolutions. A committee to make arrangements for the funeral was then appointed and the Senate adjourned.

In the House, various topics of little public interest consumed most of the time, till the death of Mr Dixon was announced; when, after passing certain resolutions submitted by Mr. Tillinghast, the House adjourned.

No business was done in either House on Tuesday. The funeral services of Mr. Dixon were this day attended in the Senate chamber.

In the House, on Wednesday and Thursday, the privilege case of Mr. Adams was the subject of the day. Mr. Adams called up certain resolutions which he had submitted, requesting information of the President. The passage of these resolutions Mr. A said, was essential to his defence, and he demanded as a right that they be passed. They were all passed.

'Mr. Adams then rose, and, having thanked the House for passing two of the resolutions which he had offered, he entered upon a history of Abolition Petitions, and shewed by reference to the proceedings connected with the subject, some ten years since, that no odium attached to those who then presented these petitions. He said that one was presented by a portion of the citizens of the District of Columbia, and no voice was raised against the right of the petitioners to make the prayer.

He, (Mr. A.) had presented three of them the very first week of his presence here as a Representative from a portion of the inhabitants of the Commonwealth of Massachusetts, and at the time of presenting the petition had declared that he did NOT concur in the prayer. His views had undergone no alteration—if called upon, to-morrow, to vote upon a bill to abolish slavery in this District, he should vote against it!

He was going to say, further that this was the most extraordinary process ever entertained against any member of the House—he believed he might say against any member of any deliberative body, here or elsewhere—sprung on him, as the consequence of a dark conclave of conspirators, not only prepared to act as his judges, and sentence him on that crime, but having met in conclave, and having been prepared to force it through without allowing him the means necessary for his defence. Was there ever such a thing done before? There was such a combination—he had exposed what the nature of it was some days ago—of parties as had never before been seen in this House, meeting in a dungeon here, and determining that they would expel him or pass the strongest possible censure upon him; and then a resolution, prepared by one of the members of that conclave, sprung on him.

* * * * * * *

He asked again, had there ever been, since the foundation of this Government, in this Hall, or in any deliberative body, such a process?

The Washington Correspondent of the Baltimore Patriot under date Feb. 3d, says:—

The two Houses of Congress have resumed the consideration of the questions before them with all the zeal and earnestness imaginable. The asperity in the House, however, in reference to the question of privilege, seems much less than it was on Saturday. Mr. Adams has placed himself *rectus in curia* in reference to the spirit of all the memorials he has presented. He is not in favor of the prayer of the memorialists in any case, but will go to the death in defence of the right of petition. After an almost nine days' debate, at the expense of arresting all public business, a proposition is submitted to refer the whole matter to a select committee, and this is the motion now pending as submitted by a member from Virginia. Mr. Adams is ready to pause or to go on, only asking that he may, if he is to be tried, have a full hearing. If the House will abandon the matter where it is, he will then go before his constituents. He seems to be indifferent as to the course of the House

The Senate have had a quiet but not uninteresting session. Mr. Clay's resolutions, submitting amendments to the Constitution, have been one of the subjects of debate there. Mr. Buchanan has made an able, though an extreme speech, in opposition to the resolutions and the whole principle of ation

Upon another subject under consideration during the day, Mr. Clay and Mr. Preston had a little sparing. Mr. Preston holds the extreme State Rights' doctrine, and is opposed to every thing in the way of protection, appropriations for harbors, works of internal improvement, &c. Mr. Clay, upon all these matters, holds moderate council and chooses to regard the Government as parental in its character, at least designed to be so by the fathers of the Republic, even if it may not turn out to be so in the practice.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society, gratefully acknowledges the receipt from Mrs. S. Holland of this city, now residing at Needham, of the following sums to constitute the persons named, Life Members of the Society.

Mrs. S. Holland,	$10,00
E. K. Whitaker, Esq. Supt. Needham, Sun. Sch.	$10,00
Mrs. E. K. Whitaker,	$10,00

BOOK AND PAMPHLET SOCIETY.

The Treasurer of the Book and Pamphlet Society, acknowledges the receipt of *twenty dollars* as a contribution to its friends from the Society, in Fitchburg, by the hands of its Pastor, Rev. Mr. Lincoln.

Notice.—Mr. Giles will deliver the annual sermon in aid of the Warren st. Chapel at Rev. Mr. Gannett's Church on Sunday evening, Feb. 13, at 7 o'clock. A collection will be taken up.

The friends of the Institution and the public generally, are respectfully invited to attend.

MARRIAGES.

In New York, Joseph P. Dean, Esq., of Portland, Me., to Miss Eleanor S. Reed, daughter of William Reed, Esq., of Taunton.

In the Victoria Estate, Cuba, 30th Dec. last, J. Augustus Thorndike, of Boston, to Frances Maria, daughter of James Macomb Esq.

DEATHS.

In this city, Mrs. Jane, relict of the late Hon. Benjamin Austin, 84.

In Medford, Jan. 20, Mrs. Mary, widow of Samuel Gray, Esq.

In Stoughton, Mass., Jan. 17, Mrs. Antoinette F., consort of Mr. Charles Richardson, and daughter of Nathaniel Howard, Esq. of Easton.

In Portsmouth, N. H., Henry Ladd, Esq., an eminent merchant of that place.

In Gloucester, James, son of Mr. James Mansfield, jr., 3 years.

In Cambridge, on Tuesday evening last, Samuel Bass, Esq., 85, a graduate of Harvard University. He was honored with the office of Representative from the ancient town of Braintree, and was the first Representative of Randolph, which office he held for several years.

In Plymouth, Mrs. Abigail Judson, widow of the late Rev. Adoniram Judson, aged 82 years.

In Wheeling, Ohio, 28th Jan. Mr. John Heath Whitney, merchant, of Boston, 34.

In Raleigh, N. C., Jan. 24, Mrs. Love S., wife of Weston R. Gales, editor of the Raleigh Register, and sister to the late Hon. Russell Freeman, of Sandwich, Mass., in her 33d year.

In Detroit Michigan, Jan. 18, Mr. Edward Howard, 86.

In South Boston, 5th inst., Mr. Martin Howard, 72, both formerly of West Bridgewater.

LOCKE ON THE EPISTLES—A paraphrase and notes on the Epistles of St. Paul to the Galatians, first and second Corinthians, Romans and Ephesians, to which is prefixed an essay for the understanding of St. Paul's Epistles, by consulting St. Paul himself, by John Locke, 1 vol 8vo—a few copies for sale by J. MUNROE & CO. f12

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History of the Emperor Napolean, with five hundred illustrations. Subscriptions received, and single numbers for sale by SAXTON & PEIRCE, f12 133 1 2 Washington st

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POETRY.

THE CHILD OF A YEAR AND A DAY.

BY MISS GOULD.

To grief the night-hours keeping,
A mournful mother lay
Upon her pillow, weeping—
Her babe had passed away.

When she had clasped her treasure
A year and yet a day,
Of time, 't was all its measure—
'T was gone, like morning's ray!

The jewel, Heaven had shown her,
Of worth surpassing gold,
Was lent her, by its Owner—
'T was never earth's to hold.

Then, fondly hovering o'er her,
A bright young angel hung;
And warm the love it bore her,
And sweet the song it sung:

'O mother, why this weeping?
Let all thy sorrow cease:
My infant form is sleeping,
Where nought can break its peace.

'And he, who once was blessing
Such little children here,
My spirit now possessing,
Will hold me ever dear.

'I never know the dreading
Of death's all-conquering blow;
My mortal raiment shedding,
I rose above the foe.

'Where sickness cannot pain me—
Where comes nor grief nor night—
Where sin shall never stain me,
I dwell, a child of light.

'While many a pilgrim hoary
Treads long earth's weary way,
I have eternal glory
For one short year and day.'

Yet that sweet angel singing
Its mother could not hear,
For grief her heart was wringing—
She'd but a mortal ear.

She could not see the beaming
Of his celestial crown;
For fast her tears were streaming;
Her soul to dust bowed down.

A voice from heaven then falling
In soothing tones to her,
As of a Father, calling,
Revealed the Comforter.

And, lifting up her lowly
And sorrow-laden eye,
She saw the King all holy
Upon the throne Most High.

Where shining hosts were pouring
Their praises forth to Him,
She saw her child adoring,
Amid the Seraphim.

THE SNOW-FLAKE.

BY MISS GOULD.

'Now, if I fall will it be my lot
To be cast in some lone, and lowly spot,
To melt and to sink unseen, or forgot?
And there will my course be ended?
'T was this a feathery Snow-Flake said,
As down through measureless space it strayed,
Or, as half by dalliance, half afraid,
It seemed in mid air suspended.

'Oh! no,' said the Earth,' thou shalt not lie
Neglected and lone on my lap to die,
Thou pure and delicate child of the sky!
For thou wilt be safe in my keeping.
But then, I must give thee a lovelier form—
Thou wilt not be part of the wintry storm,
But revive, when the sunbeams are yellow and warm,
And the flowers from my bosom are peeping!

'And then thou shalt have thy choice, to be
Restored in the lily, that decks the lea,
In the jessamine-bloom, the anemone,
Or aught of the spotless whiteness—
To melt, and be cast in a glittering bead,
With the pearls, that the night scatters over the mead,
In the cup where the bee and the fire-fly feed,
Regaining thy dazzling brightness.

'I'll let thee awake from thy transient sleep,
When Viola's mild blue eye shall weep,
In a tremulous tear; or, a diamond, leap,
In a drop from the unlocked fountain:
Or, leaving the valley, the meadow and heath,
The streamlet, the flowers and all beneath,
Go up and be wove in the silvery wreath
Encircling the brow of the mountain.

'Or, wouldst thou return to a home in the skies!
To shine in the Iris I'll let thee arise,
And appear in the many and glorious dyes
A pencil of sunbeams is blending!
But true, fair thing, as my name is Earth,
I'll give thee a new and vernal birth,
When thou shalt recover thy primal worth,
And never regret decay ing!

'Then I will drop,' said the trusting Flake;
'But, bear it in mind, that the choice I make
Is not in the flowers, nor the dew to wake;
Nor the mist, that shall pass with the morning.
For, things of thyself, they will die with thee;
But those that are lent from on high, like me,
Must rise, and will live, from thy dust set free,
To the regions above returning.

'And if true to thy word and just thou art,
Like the spirit that dwells in the holiest heart,
Unsullied by thee, thou wilt let me depart
And return to my native heaven.
For I would be placed in the beautiful Bow,
From time to time, in thy sight to glow;
So thou may'st regret decay the Flake of Snow,
By the promise that God hath given!'

MISCELLANEOUS.

SABBATH DAY THOUGHTS.

'I care not, Fortune, what you me deny;
You cannot rob me of free nature's grace;
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns, by living stream at eve:
Let health my nerves and finer fibres brace
And I their toys to the *great children* leave.
Of fancy, reason, virtue, nought can me bereave.'
Thomson.

The next day was the blessed Sabbath. It would seem as if even nature were made to harmonize with the divine spirit of rest. The little winds scarce rustled the leaf upon the tree, and the white clouds floated in the blue sky like the drapery of invisible spirits. Not a discordant sound broke upon the ear; every thing was hushed to quietude, except the sweet music of the birds that every where filled the air with melody. The young blossoms opened their dewy petals with a freshness and beauty according well with the renovating character of the day. Little do those know, who permit the cares and labors of the week to encroach upon this sacred period of repose, how much they wrong the body, as well as the spirit.

To the little family of our story, the Sabbath was always hailed with peculiar pleasure. The employments of the week were always so arranged that nothing should disturb the quiet serenity of this holy day. The simple labors of the household were quickly despatched; and when the weather was fine, the open windows, around which the woodbine and honey-suckle formed a curtain of perfume and verdure, the glasses filled with flowers neatly arranged, and upon the table, imparted to the whole domain an air of taste and intelligence, often wanting in the houses of the wealthy. They might be poor, according to the common acceptation of the term, but could never be vulgar.

This was the only day which Mr. Cleveland could devote to his family, his business as a mechanic requiring his whole attention the other six days of the week, in order to meet their daily expenses. This circumstance contributed to make it still more a day of rest to his excellent wife, who found herself relieved of the incessant care of little Edward, and in part of her attendance upon the elder Mr. Cleveland, whose infirmities daily increased. George and Mary, too, directed the innumerable questions of childhood to their father, instead of their mother, on this day; and Mr. Cleveland, with a manner in which kindness and dignity were happily blended, led the minds of his children to subjects worthy of their contemplation; now teaching a lesson of wisdom from the experience of past ages, and now inculcating some lofty truth, from the examination of a flower, or the construction of a crystal. There is not a leaf or shrub, a ray of light, a shadow on the hill side, or an insect in the summer air, but is full of truth and beauty, to those who have the faculty to perceive it. Thus thought Mr. Cleveland, and he lived up to this conviction. He doubted not the intelligence and moral strength of his children would reward him for his pains. And most ably was he sustained by his amiable and strong-minded wife. With none of the petty ambition and weak vanity of the sex, Mrs. Cleveland was perfectly feminine, and possessed a refined taste and strong native intellect. Strangers thought her handsome,—a circumstance never regarded by friends, who were in the habit of witnessing the excellence of her mind and heart.

We have said it was the Sabbath. As the twilight softly gathered upon the earth, and the birds began to twitter upon the branches, the family strolled out to enjoy the freshness and verdure of the delightful season. George and Mary took charge of Edward, who seemed 'to feel his life in every limb.' Now he plucked the clovers and buttercups, and now flung all aside and tottled off in pursuit of a butterfly. Anon he tumbled into the green grass, and tossed his white arms, and played bo-peep through the clustering leaves, his eyes and white teeth gleaming out like gems and pearls.

Mr and Mrs Cleveland gave each an arm to the old gentleman, walking slowly and cautiously to suit the infirmities of age.

'Ah, my children,' he said, 'beautiful and salutary as is this rest of one day in seven, it is glorious to feel, that there yet remaineth a rest for the people of God. Not the cold, insensible sleep of the grave, but a rest from toil, from temptation and infirmity. Oh, it is good to think of these things, "ere the sun, or the light, or the moon, or the stars be darkened, or the clouds return after the rain." For me, the silver cord is loosed, and the golden bowl of earth broken; desire has failed, and the grasshopper is a burden. I long now for a city that hath foundations, whose builder and maker is God. And now, Lord, what wait I for? my hope is in thee.' His voice ceased, but his lips moved, as if in prayer. —They had seated the aged one on a rustic bench beneath the overhanging branches of an old oak tree.

'Oh this pence, this quietude,' he continued, 'it seems to raise the weight from my senses. Hush!—I hear the young birds in the branches, and the insects from the green earth. The odor of wild blossoms steals over me as it did in years gone by; and the warm summer air fans my cheek with a sensation it gave me in boyhood. Is not that the ripple of the brook down by the mill? Yes, yes. it is becoming every moment more distinct. I had never thought to hear it again. And the shadow is removed from the hill side. I see the clouds floating in the sky, and the spire of the old church where I loved to meet with the people of God. Oh, if the longing soul can thus overcome the obstacles of a decayed body, how glorious must be its perceptions, when it shall have shaken off its mortal covering. My children, this gleam of youth in the midst of the ruins of age, admonishes me that my lamp must be trimmed and burning, for the bridegroom is at hand.'

He leaned heavily upon his son's arm, and arose. He turned to the green woods, to the blue sky, the far-off waters, the cultivated landscape, and drank in the whole prospect, as things he might never see again: then leaning on the arms of his children, returned to the house.

It was evident the convictions of the old gentleman were about to be realized. On his return, he retired to his bed, and seemed much exhausted. He desired to be left alone, but the door should remain open that he might hear the evening songs of the family.

After having sung various hymns adapted to the capacities of the children, Mr. Cleveland commenced the grand and appropriate notes of Old Hundred, to the words,

'Be thou O God, exalted high,'—

and the trembling voice of age joined with touching pathos in the melody.

When the hymn had ceased, all remained silent for sometime.

'Father,' said George, I should be unwilling to love my friends any less, but I sometimes think we are not so happy for loving so well.'

'We must fix our affections upon worthy objects, George, and we cannot love them too well. We must not love them for wealth, or beauty or accomplishments; but only so far as they are assimilated to the perfection of Him who is perfect in holiness. If we love deeply, we must love worthily, even for those qualities that never perish—that time or death cannot change, but serve only to exalt and purify. I would have your standard of excellence high; then you will be less likely to be turned aside by the accidental circumstances of wealth or beauty.'—*Mrs Seba Smith.*

SELF-DECEPTION.

It is a startling paradox, but nevertheless it is true, that mankind sometimes set about cheating themselves. There is nothing in the mazy labyrinths of the human heart so strange, so absurd, as self-deception. That a man should enter into a conspiracy against himself; that one part of him should play hide-and-seek with another; that the sly and trickish intellect should put on a mask and seek to dupe honest plodding conscience; is one of those anomalies in human nature, which may well puzzle the philosophic mind. Whether the true explanation of this problem may be, that conscience, like some divinity within acts without our volition, and is felt to be, an independent agent. We regard it, perhaps, as a spy upon our thoughts, or as filling the place of the All-seeing judge, and if we hoodwink this, we may fancy that our actions pass unseen and unrecorded. However this may be, a familiar instance will render the fact of self-deception plain and palpable.

A poor man at the end of a week's work, has five dollars in his pocket, which his family needs for their comfort. As he passes the door of a grog-shop, the question arises, shall I stop and expend this money in gambling and licentiousness with these boon companions—or shall I go home, and bestow it in blessings on my family? The question is, which is the best way—which will yield the man most happiness?

Here truth and conscience present the whole case. 'If you go home, you will see that place rendered cheerful and bright by your presence, and the results of your toil. You will share in the confidence and blessings of a cheerful wife, and the affection of happy children. If you do otherwise—if you spend your money here, you will reduce yourself to the degradation of a brute, and on the morrow you will suffer all the pangs of outraged nerves, rendered more poignant by the reproaches of conscience setting before you a wife deserted—a family neglected—and the paradise of home converted into a scene of misery, because a husband and a father turns spoiler and betrayer.'

Here then is the whole truth, fairly presented: but now comes the process of self-deception. A veil is dexterously drawn over this side of the picture, or perhaps it is forcibly thrust out of view—while the other is contemplated with a fond and favoring fancy. The mad delights of the bowl, the fierce revelry, the bewildering joys of intoxication, come over the yielding fancy like a spell. Thus passion presses its instant claims, and the conquest is already made. The victim, though he has actually made up his mind, still pretends to one part of himself, that he has not done so. 'I will go home to my family,' says he, whispering in the ear of conscience—at the same time, he enters the gate of perdition. 'I will step in and take one draught, and then I will go home.' He goes in and is lost.

Such is self-deception—such is the enemy within the fortress, too often ready to betray it. In morals, as well as in war, there are more garrisons lost by treason in the camp, than by the assailants without the wall. The great strife in the pursuit of truth is, to guard against self-betrayal. —*S. G. Goodrich.*

STRONG SENSE OF SHAME.

Some years since, Robert Andrews, the foreman to a respectable nursery man in the vicinity of Philadelphia, who had lived with his employer ten years, and borne a good character, one Saturday applying for his wages, claimed pay for a man up to that day, although he had discharged him some days before. His master said, looking him steadily in the face, 'Robert, do you want to cheat me by asking wages for a man whom you yourself discharged eight or ten days ago?' He had no sooner said this than the miserable, conscience-stricken man's blood forsook his face, as if he had been stabbed to the heart. When his master saw him so much affected, he told him, that he might still labor on as he had done, but after such a manifest dishonest attempt, his character, and the confidence in it were gone forever. On Monday Robert made his appearance but was utterly an altered man. The agitation of his mind had reduced his body to the feebleness of an infant's. He took his spade and tried to use it, but in vain, and it was with difficulty that he reached his home. He went to bed immediately, medical aid was procured, but to no purpose, and the poor fellow sunk under the sense of degradation, and expired Wednesday forenoon! His neighbor who attended him says, that a short time before he died, he declared that the agony consequent on the loss of his character as an honest man, which he had for so many years maintained, was the sole cause of his death.—*Medallion.*

THE THREE CLASSES OF SOCIETY.

Society is often spoken of, as divided into three castes—the high, the low, and the middling. These terms, I am persuaded, often bear a false signification, and are the foundation of infinite mischief. Wealth exerts a magical influence over the imagination; and those who possess it, are honored with an epithet which implies an enviable superiority of condition to the rest of mankind. But this is mere assumption, and that, too, in the face of fact and reason. Wealth is not happiness—it is a mere instrument—and often fails to accomplish the end for which it is designed. In the hands of one who knows how to use it, and has that stern self-control which enables him to act according to knowledge, wealth is a blessing. But there are few men of this character. Most possessors of wealth are seduced by its blandishments from the straight and narrow way of peace; and that which Heaven gave for good, frequently becomes the instrument of evil.

This classification of society, then, which assigns the first and highest place to the rich, is founded upon what might be, and not upon what is. The rich are not the happiest portion of mankind; for wealth is a two-edged sword, and too often wounds the hand that wields it. The only just sense in which the rich man can be said to be above his humbler neighbor, is, that he occupies a station of more responsibility. He has more influence, more power; for gold dazzles the eye—and mankind, like the moth, are disposed to follow the glare. The rich man's actions, then, become efficient examples to those around him—lectures of more power than those of the pulpit preacher. The rich set the fashion, and fashion is a goddess of almost unlimited sway. A wise and good man who has riches, may therefore be, and often is, a light set on a hill; but a selfish, or even a reckless rich man, either hides his light under a bushel, or uses it to dazzle and delude those who are around him, to their ruin. The vices of the poor are generally hurtful only to themselves. The thief, the drunkard, the burglar, in the dirty streets of a city, do little harm by their example to others; for vice in rags is disgusting to all. But the vices of those who dwell in palaces of granite, seen through rose-colored plate glass, have a hue that turns deformity into an angel of light. Indolence, voluptuousness, extravagance, haughtiness, exclusiveness, affectation—all these, amid many others—vices of the rich—as truly vicious as theft and burglary—as truly founded in selfishness, and as truly going to deface the image of God in the soul,—have a character of gentility, and are as readily imitated as if they were Scripture virtues. They are imitated, too, with complacency; and that salutary fear, which attends other vices, and which may, soon or late, lead the soul to shake them off, does not exist. The rich may, therefore, be considered as preachers—their houses, as temples—and the world around, as their attentive auditory. Their situation is one of great responsibility. If a man goes into the pulpit, and preaches atheism, every good mind is shocked, and starts back, as if that image in which Satan deluded our common mother, had suddenly come before him. But the rich man, who sets an example of indolence, or haughtiness, or voluptuousness—who brings up his children in idleness, or tolerates them in what is called dandyism, or exclusiveness, or an affectation of superiority—he is a worse enemy to society, if we regarded practical consequences, than the infidel preacher. He sows, far and wide, the seeds of seductive vice, and leaves society to reap the whirlwind.

In this point of view, the rich occupy a station of commanding eminence. They are the first or highest class of society, if we regard power and responsibility; but not the first, in the common acceptation of the term; that of being the happiest. Nor do the poor, as being the least happy, occupy the last station. Happiness, indeed, is almost independent of condition. The terms, then, high and low, so often used, as marking out society into classes, are false; they are also mischievous, as tending to imbue the minds of some with conceit, and others with venomous discontent. They, at least, put into the hands of those who adopt the political doctrine, 'divide, and conquer,' a power, by which they may array one part of the community against the other; and when the war is waged, lead on their dupes to the accomplishment of their own purposes.

Let us take a wiser and more just view of this subject. The happy class of society, is the industrious class—be they rich, be they poor, or be they in that better condition, petitioned for by him who said, 'Give me neither poverty nor riches.' It is in this middle station, that peace and dignity are most frequently found.

I know of no better test of happiness, than simplicity of manners. Show me a person, who is free from affectation, free alike from disguise, uneasiness and pretence; one who seems solicitous to hide nothing, and to display nothing—one, in short, who bears upon him the impress of truth, and you show me a man, who, in wealth or poverty, is happy. Truth, in morals, is like gold among the metals; it is always valuable—always graceful. Whether rough in its native state, as in rustic life; or wrought up with the refinements of more artificial society, it is still truth, and constitutes the basis of all virtue, all happiness, all moral beauty. Every thing is trashy and base without it. The false imitations of it—affectation, pretence, assumption, arrogance—are brassy counterfeits, alike worthless to the possessor, and contemptible in the sight of true wisdom. And in what condition of society is this simplicity or truth of character most frequently found? I hesitate not to declare, that it is with those who occupy a station between the extremes of poverty and riches.

And how happy is it, thanks to our fathers, thanks to a beneficent Providence, thanks to this fair land, and this bountiful climate, that this happiest condition of life is accessible to all! Every man may not have gainful talents, or the favorable tide of fortune, to aid him in the acquisition of wealth; but every man may attain a better eminence—every one may be industrious, and acquire that middling independence, which is better than wealth. I say, every one for the exceptions arising from ill health, or casual misfortune, are rare. A man may be industrious and yet poor; in general, however, industry, patient quiet industry, is a sure remedy for poverty.

There is poverty arising from indolence; there is poverty even among working people, arising from a greedy love of indulgence, which devours all they earn. These varieties of indigence are generally connected with vice, and are exceedingly apt to be attended with discontent. It is among such people you hear of bad luck; it is among such people you discover a feverish desire of finding out some lottery, or other royal road to riches; it is among such you find those who are willing to become the dupes of crafty agitators, pretending to seek the benefit of the working classes, whom they only wish to use as tools. This willing poverty—so blind, so ignorant, so pernicious, so easily duped—making its subjects even desirous of destroying the institutions which preserve wealth, is, happily, not found among us. Industry, here, has diffused a better light. Though there are not many rich among us, we still look upon the possessors of wealth, as entitled to their stores; nay, we regard these stores as reservoirs from which streams often flow out, for the benefit of all. As the lakes hoard up the waters which turn the mill, and perpetuate, even in time of drought, the rill and the river; so the rich man's wealth generally flows forth, turning the wheels of industry, and filling the cup of those who will stoop to receive it.

AURICULAR CONFESSION ADVOCATED!

It is advocated by the New York Churchman—a leading organ of a church which calls itself 'PROTESTANT'—the 'Protestant Episcopal Church!' The Editors of the N. Y. Observer remark—

We have already recorded the attempt at Oxford to establish the Confessional, one of the worst, most dangerous, but powerful, instruments in the hands of a corrupt priesthood. It was not to be believed, that, in the United States, and in the 19th century, any body of men would be willing to defend the practice, without giving in their adhesion forthwith to the Church of Rome. But, strange as it may appear, we find the following in the Churchman of this city:

Far from being grieved or scandalized to hear that attempts have been made in the University of Oxford to encourage auricular confession, (*sit venia verbis!*) we rejoice at it as the omen of a brighter day in her history. For we have no hesitation in expressing it as our deliberate opinion, that this same habit of private and particular confession is a most saluatary provision and powerful auxiliary for the due and efficient maintenance of school and college discipline; and, if judiciously encouraged in our own colleges, we have no belief that their history would be marked by less proficiency in study, greater dissipation, more frequent riots, or any deeper necessity for tempestuous revivals of religion.

But a short time since, it was pronounced slander to charge the Oxford writers with teaching some of the worst errors of Popery. Now, the leading paper of the Protestant Episcopal Church, in New York regards the Confessional as 'a salutary provision and powerful auxiliary' in maintaining school and college discipline! Perhaps it will not be regarded as disrespectful, if we inquire of the apologists for Oxford, 'What next?'

CLOTH STORE.

J. F. DICKINSON & CO, (the former store of David G. Deane,) 51 Washington street, North of Court street Boston, dealers in Broadcloths, Cassimeres, Ladies' Habit and Victoria Cloths, Velvets, Vestings, Trimmings, &c.

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REV. DR. CHANNING'S WORKS.—Just published, in five beautiful volumes, at the very low price of one dollar per volume, the first American edition of Dr Channing's works, with an introduction by the author. The proprietor of the above has spared no pains or expense in the paper and mechanical execution of the work, and has fixed the price so low as to place it within the means of almost every one who may wish to possess it. For sale wholesale and retail, by G. G. CHANNING, at his office No 40 State street, over the Union Bank. s25

RECEIVED at TICKNOR, Agent corner of Washington and School sts.

Mrs. Sigourney's Poems, illustrated—a new edition. In the present edition numerous additions and corrections have been made, and many poems now for the first time published, inserted.

New Volume of Sermons; by Orville Dewey.—Discourses on Human Life; by Orville Dewey, Pastor of the Church of the Messiah in New-York.

Catlin's Work.—Letters and Notes on the manners, customs and condition of the North American Indians; by George Catlin, in 2 vols, with 400 illustrations, carefully engraved from his original paintings.

New and cheap Game for Children.—American Historical Cards—being a set of questions and answers relating to American History and the Government of the United States; designed for the instruction and amusement of young persons. Price 25 cents. d 29.

Longfellow's Ballads.—Ballads and other Poems; by Professor H. W. Longfellow, author of Voices of the Night, etc.

SAVINGS BANK.

THE Savings Bank for Seamen and others, No. 1 Tremont Row, is open daily, from ten A. M. to one P. M. This Institution is especially intended to afford greater facilities for a safe and profitable investment of the earnings of Seamen, and of others connected with a sea faring life, but it is also designed for *all classes* in the community, and is open to *all*, thus enabling the industrious and frugal, by commencing early in life with saving a few dollars, to make a provision for time of need. Parents may here accumulate a fund for their children, or by making them depositors, teach them the advantages of saving habit, and thus inculcates a lesson of prudence and economy which will be remembered through life.

Deposites made at any time during the quarter ending on the second Wednesday of January, April, July and October, will be put upon interest on the second Wednesday of the quarter succeeding the Deposit.

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SAMUEL H. WALLEY, Jr. Treasurer.
dec 14 3t

BLANKETS—At the One Price Store, 28 Washington st., may be found Bed Blankets of a superior quality. Among which are the Silk bound Bath, of a large size. Families in want of this articlere assured that they are offered at the verylowest pricesmitable for Just received another lot stout Cassimeres, nov 20

AMERICAN ANNUALS.—The Gift, 12 elegant plates, beautifully bound—The Token, 12 plates—The Gem of Superfine Plates—Friendship's Offering—Rose of Sharon—The Rose—Dahlia—Violet—Lady's book of Flowers and Poetry—Youth's Keepsake—Annuallette, &c., &c.—Beautiful Editions of Standard Works, mostly Illustrated—English and American—The Waverley Gallery, 40 plates, bound in superior Turkey—Shakspeare Gallery, 36 plates, Byron Gallery, 24 plates—Eliza Cooke Poems, Illustrated—Rogers Italy and Poems—Rogers Campbell—Montgomery—Hemans—Wordsworth—Burns—Morse—Kirke White—Milton—Shakspeare—Scott—&c. &c.

OXFORD BIBLES.—A very complete and extensive variety of splendid Oxford Bibles, Testaments and Prayers.

RELIGIOUS.—The most extensive assortment of valuable religious works, suitable for Presents may be found at this establishment.

SAXTON & PEIRCE Booksellers, 133 1-2 Washington st. jan 1

BOSTON ALMANAC.—This useful annual for 1842, contains 128 pages filled with information, of great benefit to those who visit Boston, either for business or pleasure. Also the names of all the persons in business in Boston, a list of the streets, wharves, public buildings, stage routes, &c; besides a full compendium or all the important events, which have happened throughout the country during the past year. j12

ENGLISH BOOKS—In Rich Bindings; Splendid Illustrated Works. Elegant London Annual's &c., suitable for Christmas and New Year's Gifts.

Dean Swift's Complete Work, 2 vols, 8vo, calf.
Bishop Hall's Contemplations 8vo, London.
Goldsmith, Sterne and Irving 8vo.
Percy's Reliques of Ancient Poetry.
Lardner's Physiognomy, 8vo, plates.
The Seer and Indicator. By Leigh Hunt.
Scott's Poetical Works, 8vo, London. With notes.
Campbell's of British Poets—With an Essay on English Poetry.
Harwood's Scenery of Great Britian quarto.
Beauties of Shakspeare, numerous engravings.
Byron's Child Harold.
Coleridge's Aids to Reflection.
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Campbell's Poetical Works, elegant edition.
Rogers' Poetical Works, elegant edition; Rogers' Italy.
Pictures of the French.
Burnet's Reformation—Burnet's Own Times.
Spark's Writings of Washington, 12 vols.
&c &c &c. TAPPAN & DENNET, 114 Washington st. jan 1

SAXTON & PEIRCE, Publishers, No. 133 1-2 Washington street, have lately issued the following orders for which, are respectfully solicited.

American Antiquities and researches into the origin and history of the Red Race, by Alex. W. Bradford, 1 vol. 8vo.

The Northern Harp; consisting of original Sacred and Moral songs, adapted to the most popular melodies, for the Piano Forte and Guitar, by Mrs. Mary S. B. Dana, Author of 'Southern Harp,' &c.

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The Discontented Robins, and other Stories, for the Young, by the late Miss Mary Anna Fox: to which is added The Canary Bird; translated from the German of Schmidt, by Samuel Prescott Dole, 1 vol. 18 mo.

The Parted Family, and other Poems, an Offering to the afflicted, and a tribute of love to departed friends, by Mary S. B. Dana, author of 'The Northern Harp,' 'Southern Harp,' &c. 1 vol. 12 mo. clo. j15

CLOTHS, CASSIMERES, VESTINGS AND TAILORS TRIMMINGS.—A good assortment of the above articles may be had at the *One Price Store*, No. 28 Washington street, at the lowest prices. Another lot stout Cassimeres of a good quality, particularly adapted to Boys wear, have been received and will be sold at $1 per yard. We are confident that this article is uncommonly low priced for the quality. Constantly on hand a good assortment of Black Cloths and Cassimeres, of German and French Manufacture, the colors of which are permanent and will retain their finish to the last. KIMBALL & PHELPS.
j15 tf

VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insurance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

TRACT FOR JANUARY. NO. 174.—Domestic Worship by Rev. Caleb Stetson being Tract 174 of A U. A Just published by JAMES MUNROE & CO, 134 Washington st. jan 29

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & CO, Booksellers and Publishers, is this day dissolved, by mutual consent. All persons having accounts with said firm may settle the same at Bookstore No 134 Washington street. JAMES MUNROE, Jr.
Boston, Jan. 1, 1842. GEORGE NICHOLS.

THE Subscribers have this day formed a Copartnership as Booksellers and Publishers, under the firm of JAMES MUNROE & CO, and will continue the business at the stand heretofore occupied by the late firm of James Munroe & Co, 134 Washington st.
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THE NEW-HAMPSHIRE BOOK—Being specimens of Literature of the Granite State, and containing selections from the writings of Webster, Mrs. Hale, Buckminster, Worcester, W. B. O. Peabody, O. W. P. Peabody, Ephraim Peabody, Isaac Hill, T. G. Fessenden, Warren Burton, J. H. Morrison, W. B. Tappan, J. E. Abbot, Ralph Emerson, A. A. Livermore, Jeremiah Mason Abiel Abbot, &c. &c. Just published by J. MUNROE & Co. j22

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RAMSBOTHAM'S PROCESS OF PARTURITION.—The Principles and practice of Obstetric Medicine and Surgery, in reference to the Process of Parturition; or Midwifery illustrated, by Francis H. Ramsbotham, M. D Physician to the Royal Maternity Charity, and Lecturer on Midwifery at the London Hospital, &c. illustrated by one hundred and forty two figures; first American edition, revised, in one large octavo volume'

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'We feel much pleasure in recommending to the notice of the profession one of the cheapest and most elegant productions of the medical press of the present day. The text is written in a clear concise, and simple style. We offer our most sincere wishes that the undertaking may enjoy all the success which it so well merits.'—Dublin Medical Press.

'We most earnestly recommend this work to the student, who wishes to acquire knowledge, and to the practitioner who wishes to refresh his memory, as a most faithful picture of practical Midwifery; and we can with justice say, that altogether it is one of the best books we have read on the subject of obstetrical medicine and surgery.'—Medico-Chirurgical Review.

Published and for sale by SAXTON and PIERCE Publishers and Booksellers No. 133 1-2 Washington Street. jan 22

NEW TRACT—DECEMBER.—How is it that ye have no faith? by Rev H. A. Miles, being Tract No. 173.—for December. This day published by J. MUNROE & CO., 134 Washington street. jan 22

A COMPLETE SYSTEM OF FAMILY REGISTRATION. Part First—containing charts, forms and directions for registering, on a new and simple plan, the birth, marriage, and death of the several members of the family, and for ascertaining and exhibiting at once their connections, relative situation, heirs at law, ancestors, descendants, and generation. Part Second—containing forms and suggestions for registering other particulars; proper or useful to be retained in remembrance, relative to every member of any family, from which a particular biography or history of any individual or family may be easily complied. By Lemuel Shattuck. Just published and for sale by TICKNOR' Agent. jan 22

SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

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KING RICHARD.—History of the Life of Richard Coeur De Lion, King of England—by G P. R. James: 2 vols. 12mo—The Jacquerie, a Novel; by James—Catlin's Indians—R. H. Wilde's New Work—Love and Madness of Tasso—Bard's Travels, 2vols, with engravings. Received and for sale by TAPPAN & DENNET, 114, Washington street.

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